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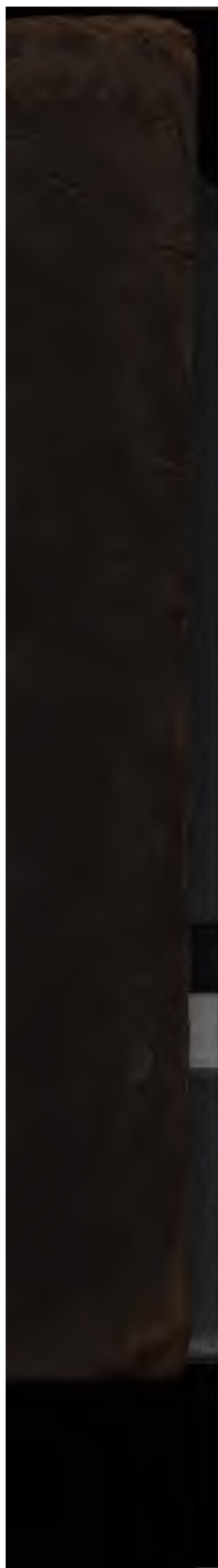
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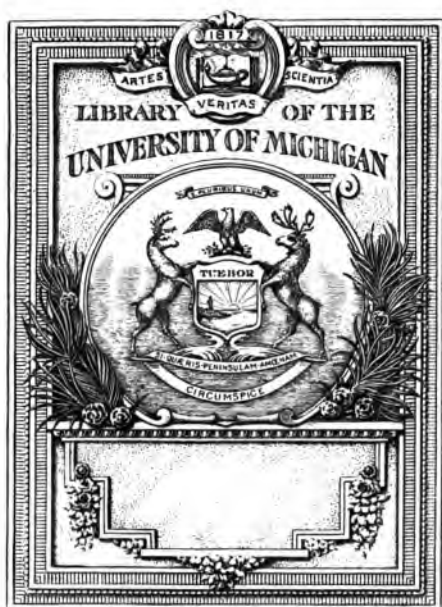
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THE  
WARRIOR'S  
**Looking-Glass:**

WHEREIN IS SHOWN  
FROM MANY HIGH AUTHORITIES,  
THE  
TRIVIAL CAUSES, CRUEL NATURE,  
DIREFUL EFFECTS,  
AND  
ANTI-CHRISTIAN SPIRIT AND PRACTICE  
OF  
**WAR.**

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**BY G. BEAUMONT.**

MINISTER OF THE GOSPEL OF PEACE.

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## PREFACE.



A PREFACE to a book, is not always a mere formality : it is sometimes a necessary preliminary, to give the Reader a general view, both of the *design* and the *execution* of the whole work.

Of the *design* of this slender effort to do good to mankind, I can speak not only with confidence, but with boldness also. For many years I have been extremely pained in my mind, to see the multiform and complicated evils, brought upon almost all the human race, by the devilish practice of WAR : and, I have been the more troubled, because I knew that these "wars and fightings" were not so much the dispensations of heaven, (like Pestilence and Famine) as the effect of men's "own lusts :—" the "lustings," of *Ambition Avarice* and *Revenge*. By these three "lusts," the offspring of Hell, the world has, almost from its foundation, been a *Bedlam*, an *Hospital* and a *Charnel house*.

I can truly say, that I have "groaned in the spirit" over the miseries of mankind, occasioned by the horrors of war ; and, I have long wished to see some laudable effort made by an able hand, towards throwing *War* and *Warriors* into that *disgrace* and *abhorrence*

*abhorrence* which they so justly deserve. But, tho' many good things have been said against this bad practice, as appears by the selections in this book, yet these good things have been desultory and fugitive, and so enwrapped with other matter, as to render them almost nugatory : they are like a dispersed fire which loses its heat for want of concentration. They were too small to be published separately, and too diffuse and remote to be discovered where they are respectively, by one person in ten thousand. This therefore, is an humble attempt, to supply the lack of service due to the world from abler hands.

With regard to the *execution* of this public effort, I must speak with caution, in order to avoid the imputation of effrontery ; but, tho' I may not *boast*, yet I think I have a right to *explain*.

The Book contains two parts ; *Selections* and an *Appendix*. The selections are, nearly all of them, from eminent men, *Divines, Historians, Essayists* and *Poets* ; and, every Article, has its authority attached to it ; the author's name stands at the head, and the work from which it is taken, at the foot ; except in one instance, Page 149, There is a scrap of Poetry given in the state it was found, *Anonymous*. The *Appendix* is my own, and those who wish to know its merit, may read it, if they please.

Perhaps, it will be enquired, why the matter of  
the

the book was not arranged under the proper heads of *Causes* of war, *Nature* of war, and *Effects* of war? To this, I reply, that it was at the outset designed to do so; but, finding, (as the Reader may find also) that many of the selections, individually participating of *Cause*, *Nature* and *Effect*, made a division impracticable, without exposing the book to ridicule. All, therefore, that could be done in the *Contents*, was, to give the pieces in the order in which they stand, annexing the number of the page, which I have done in due order.

To some, it may appear an easy matter to make up a book of Selections and Extracts. But, I have not found it quite so easy in *practice*, as I suppose, it will appear to others in *speculation*. It has really cost me much fatigue of mind to ruminate over various volumes, to recollect what I had read, and to enquire of literary friends for books which I did not possess. Besides, I have derived some assistance in my selections, from an intelligent friend.

I cannot conclude without noticing the conduct of *Biographers*, *Historians* and *Poets*, respecting *Heroes*, whom they too frequently, at the expence of humanity, to say nothing of christianity, emblazon and extol. *Dr. Doddridge* was a very good man, but I think he would have been still better, if he had written the *Life of Colonel Gardiner* in a different

ent manner from what he has done. So far as the Colonel's conversion is detailed, and his experience as a *christian*, the book is praiseworthy; but the *christian* and the *hero* together, is a compound shocking to the feelings of every *child of peace*, and calculated to do much harm by being exposed to the world. The Dr. has also got the following motto for his *hero*, from an Heathen Poet,—*Virgil*.

“ — — — — — *Justior alter*  
*Nec Pietate fuit, nec Bello major et Armis.*”

It were to be wished that all such mottos as this might either remain in the *Latin* Language, or be put into it again, even when they have got out. The idea of a man being excellent both in *piety* and *fighting*, should not be proclaimed in *christendom*, nor recorded in any nation where the *Prince of Peace* is acknowledged!

I now launch my little Bark forth into a wicked *warring* world, without feeling much solicitude respecting the opinions of men concerning it. I neither fear the malignity of tongues nor the violence of power. The *Warrior's Looking Glass* has truth for its basis, and the happiness of mankind and the glory of God for its end; and, therefore, I shall neither be ashamed to live with it, nor afraid to die by it.

G. B.

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THE  
WARRIOR'S  
LOOKING GLASS.

&c.

AUTHORITIES AGAINST THE PRACTICE OF WAR.

THE REV. WILLIAM LAW, A. M.

**I**N the darkest ages of Romish superstition, a martial spirit of zeal and glory for the gospel, broke forth in kings, cardinals, bishops, monks, and friars, to lead the sheep of Christ, saints, pilgrims, penitents, and sinners of all kinds, to proceed in battle array, to kill, devour, and drive the Turks from the land of Palestine, and the old earthly Jerusalem.—These blood-thirsty expeditions were called holy-wars, because it was fighting for the holy land; they were called also Croisades, because crosses and crucifixes made the greatest glitter amongst the sharpened instruments of human murder.—Thus under the banner of the cross, went forth an army of *church wolves*, to destroy the lives of those, whom the Lamb of God died on the Cross to save.

The light which broke out at the reformation, abhorred the bloody superstitious zeal of these catholic heroes. But mark,—What followed from this new-risen, reforming light.—What came forth instead of these holy Croisades?

B

Why



## 10 THE WARRIOR'S LOOKING GLASS.

Why, wars, if possible, still more diabolical. Christian kingdoms with blood-thirsty piety, destroying, devouring, and burning one another, for the sake of that which was called popery, and that which was called protestantism.

Now who can help seeing, that SATAN, the prince of the powers of darkness, had here a much greater triumph over Christendom, than in all the holy wars, and Croisades that went before? For all that was then done, by such high-spirited fighters for old Jerusalem's earth, could not be said to be so much done against gospel fight, because not one in a thousand of those holy warriors, were allowed to see what was in the gospel. But now with the gospel opened in every one's hands, papists and protestants make open war against every divine virtue that belonged to Christ, or which can unite them with that Lamb of God, that taketh away the sins of the world :—I say against every divine, redeeming virtue of the Lamb of God, for these are the enemies which christian war conquers: for there is not a virtue of gospel goodness, but has its death blow from it :—for no virtue hath any gospel goodness in it any farther, than it hath its birth, and growth, in and from the spirit of Christ ; where his nature and spirit is not, there is nothing but the heathen to be found, which is but saying the same truth, as when the Apostle said, that he who *hath not, or is not led by the spirit of Christ, is none of his.*

Now fancy to yourself, CHRIST THE LAMB OF  
GOD

## THE WARRIOR'S LOOKING GLASS. 11

God, after his divine sermon on the mount, putting himself at the head of a blood-thirsty army ; or ST. PAUL going forth with a squadron of fire and brimstone, to make more havock in human lives than a devouring earthquake !

But if this be too blasphemous an absurdity to be supposed, what follows, but that the christian who acts in the destroying fury of war, acts in full contrariety to the whole nature and spirit of Christ, and can no more be said to be led by his spirit, or be one with him, than those his enemies, who came forth with swords and staves to take him.

Blinded protestants think they have the glory of slaughtering blind papists ; and the victorious papist claims the merit of having conquered troops of heretics : but alas ! the conquest is equally great on both sides, both are entitled to the same victory ; and the glorious victory on both sides, is only that of having trampled gospel goodness equally under their feet.

When a *most Christian* majesty with his catholic church sings a TE DEUM\* at the high altar, for rivers of protestant blood poured out ; or an *evangelical* church sings praise and glory to the Lamb of God for helping them from his holy throne in heaven, to make popish towns like Sodom and Gomorrah, they blaspheme God as much as Cain would have done, had he offered a sacrifice of praise to God, for helping him to murder his brother.—Let such worshipers of God be told, that the field of blood gives all its

## 12 THE WARRIOR'S LOOKING GLASS.

glory to Satan, who was a murderer from the beginning, and who will, to the end of his reign, be the only receiver of all the glory that can come from it !

A glorious Alexander in the heathen world, is a shame and reproach to human nature, and does more mischief to mankind in a few years, than all the wild beasts in every wilderness upon earth, have ever done from the beginning of the world to this day. But the same hero, making the same ravages from country to country, with christian soldiers, has more thanks from the devil, than twenty Pagan Alexanders would ever have had.—To make men kill men, is meat and drink to that roaring adversary of mankind, who goeth about seeking whom he may devour. But to make christians kill christians for the sake of Christ's church, is his highest triumph over the highest mark, which Christ hath set upon those whom he hath purchased by his blood.—*This commandment, saith he, I give unto you, that ye love one another.—By this shall all men know that ye are my disciples, if ye love one another as I have loved you.*

Can the duellist, who would rather sheathe his sword in the bowels of his brother, than stifle that which he calls an affront,—Can he be said to have this mark of his belonging to Christ? and may not he that is called his second, more justly be said to be second to none in the love of human murder?

Now

## THE WARRIOR'S LOOKING GLASS. 13

Now what is the difference between the haughty duellist with his provided second, meeting his adversary with sword and pistol behind a hedge or a house, and two kingdoms with their high spirited regiments, slaughtering one another in the field of battle? It is the difference that is between the murder of *one* man, and the murder of an *hundred thousand*!

Now imagine the duellist fasting and confessing his sins to God to-day, because he is engaged to fight his brother to-morrow; fancy again the conqueror got into his closet, on his bended knees, lifting up his hands and heart to God, for blessing his weapons with the death of his brother; and then you have a picture in *little*, of the great piety, that begins and ends the wars all over heavenly christendom.

What blindness can well be greater, than to think that a christian kingdom as such can have any other goodness, or union with Christ, but that very goodness, which makes the private christian to be one with him, and a partaker of the divine nature? Or that pride, wrath, ambition, envy, covetousness, rapine, resentment, revenge, hatred, mischief and murder, are only the works of the devil, whilst they are committed by private or single men; but when carried on by all the strength and authority, all the hearts, hands, voices of a whole nation, that the devil is then quite driven out of them, loses all his right and power in them, and they become holy matter of church thanksgiving, and the sacred oratory of pulpits.

## 14 THE WARRIOR'S LOOKING GLASS.

The temporal miseries and wrongs, which war carries along with it, wherever it goes, are neither to be numbered nor expressed. What thievery bears any proportion to that, which with the boldness of drum and trumpet, plunders the innocent of all that they have? And if themselves are left alive, with all their limbs, or their daughters unravished, they have many times only the ashes of their consumed houses to lie down-upon.—What honor has war not gotten, for its *tens of thousands, hundreds of thousands* and *MILLIONS* of men slaughtered on heaps, with as little regret or concern, as at loads of rubbish thrown into a pit?—Who but the fiery dragon, would put wreaths of laurel on such heroes heads? Who but he could say unto them,—*Well done good and faithful servants!*

But there is still an evil of war much greater though less regarded.—Who reflects, how many hundreds of thousands, nay millions of young men, born into this world for no other end, but that they may be born again of Christ, and from sons of Adam's misery, become sons of God, and fellow heirs with Christ in everlasting glory; who reflects, I say, what nameless numbers of these, are robbed of God's precious gift of life to them, before they have known the one sole benefit of living; who are not suffered to stay in this world, till age and experience have done their best for them, have helped them to know the inward voice and operation of God's spirit, helped them to find, and feel the *evil, curse, and*  
*sting*



*sting* of sin and death, which must be taken from within them, before they can die the death of the righteous ; but instead of all this, have been either violently forced, or tempted in the fire of youth, and full strength of sinful lusts, to forget God, eternity, and their own souls, and rush into a *kill* or be *killed*, with as much haste, and *goodness* of spirit, as *tyger* kills *tyger* for the sake of his prey.

Look now at warring Christendom, what smallest drop of pity towards sinners is to be found in it ? Or how could a spirit all hellish, more fully contrive to hasten their destruction ?—It stirs up and kindles every passion of fallen nature, that is contrary to the all-humble, all-meek, all-loving, all-forgiving, all-saving spirit of Christ.—It unites, it drives and compels, nameless numbers of unconverted sinners, to fall murdering and murdered amongst flashes of fire, with the wrath and swiftness of lightning, into a fire infinitely worse than that in which they died !—Oh sad subject for thanksgiving days, whether in popish or protestant churches ! For if there is a joy of all the angels in heaven, for one sinner that repenteth, what a joy must there be in hell over such multitudes of sinners not suffered to repent ? And if they who have *converted many to righteousness, shall shine as the stars in the firmament for ever*, what *Chorazin's* woe may they not justly fear, whose proud wrath and vain glory, have robbed such numberless troops of poor wretches, of all time and place  
of

## 16 THE WARRIOR'S LOOKING GLASS.

of knowing what righteousness they wanted, for the salvation of their immortal souls.

“For the glory of his Majesty’s arms,” say Christian kings! Now if at the time, their churches had called a solemn assembly to unite hearts and voices in this pious prayer, “O blessed Jesus, dear redeeming Lamb of God, who camest down from heaven, to save men’s lives, and not to destroy them, go along we humbly pray thee, with our bomb vessels and fire ships, suffer not our thundering cannon to roar in vain, but let thy tender hand of love and mercy, direct their balls to more heads and hearts of thine own redeemed creatures, than the poor skill of man is able of itself to do!”—Had not such prayers had more of the *man of the earth*, more of the *son of perdition* in them, than the most christian king’s glorying in his arms?

Again, would you farther see the fall of the universal church, from being led by the spirit of Christ, to be guided by the inspiration of the *great fiery dragon*, look at all *European Christendom* sailing round the globe, with fire and sword, and every murdering art, to seize the possessions, and kill the inhabitants of *both the Indies*. What natural right of man, what supernatural virtue which Christ brought down from heaven, was not here trodden under foot?—All that you ever read or heard of heathen barbarity, was here outdone by christian conquerors. And to this day, what wars of christians against christians,



christians, blended with *scalping* heathens, still keep staining the earth and the seas with human blood, for a miserable share in the spoils of a plundered heathen world! A world, which should have heard or seen, or felt nothing from the followers of Christ, but a divine love, that had forced them from distant lands, and through the perils of long seas, to visit strangers with those glad tidings of peace and salvation to all the world, which angels from heaven, and shepherds on earth, proclaimed at the birth of Christ.

But the wisdom of this world hath asked me, how it is possible for Christian kingdoms in the neighbourhood of one another, to preserve themselves, unless the strength and weapons of war, are every one's defence against such invasions, incroachments and robberies, as would otherwise be the fate of Christian kingdoms from one another?

This question is so far from needing to be answered by me, that it is wholly on my side: it confesses all, and proves all that I have said of the fallen state of Christendom, to be strictly true.—For if this is the governing spirit of christian kingdoms, that no one can subsist in safety from its neighbouring christian kingdoms but by its weapons of war, are not all christian kingdoms equally in the same *unchristian* state, as two neighbouring *bloody knaves*, who cannot be safe from one another, but as each others murdering arms preserve and protect them? This plea therefore for Christendom's wars, proves  
nothing



## 18 THE WARRIOR'S LOOKING GLASS.

nothing else but the want of christianity all over the christian world ; and stands upon no better a foundation of righteousness and goodness, than one murdering knave killing another, that would have killed him.

But to know whether christianity wants, or admits of war, christianity is to be considered as in its right state.—Now the true state of the world termed christian, is thus described by the great gospel-prophet, who shewed what a change it was to make in the fallen state of the world.—It shall come to pass, saith he, *in the last days*, that is, in the days of Christendom, *that the mountain of the Lord's house* (his established kingdom) *shall be established in the top of the mountains, and all nations shall flow into it : and many people shall say, let us go up to the mountain of the Lord's house, and he will teach us of his ways, and we will walk in his paths.* Isaiah ii. 2. 3.

Now what follows from this going up of the nations to the mountain of the Lord's house, from his teaching them of his ways, and their walking in his paths? The holy prophet expressly tells you in his following words:—*They shall beat their swords into plough-shares, and their spears into pruning hooks : nation shall not lift up sword against nation, (N.B.) neither shall they learn war any more.*—This is the prophet's true Christendom, with one and the same essential divine mark set upon it, as when the Lamb of God said, *by this shall men know that ye are my disciples, if ye love one another as I have loved you.*

...Christ's

## THE WARRIOR'S LOOKING GLASS. 19

—Christ's kingdom of God is no where come, but where the works of the devil are destroyed, and men are turned from the power of satan unto God. God is only another name for the highest and only good; and the highest and only good, means nothing else but *love with all its works*. Satan is another name for the *whole and all of evil*, and the whole of evil is nothing else but its whole *contrariety* to love: and the sum total of all contrariety to love, is contained in pride, wrath, strife, self, envy, hatred, revenge, mischief and murder. Look at these, with all their fruits that belong to them, and then you see all the princely power that satan is and has, in this fallen world.

Would you see when and where the kingdoms of this fallen world are become a kingdom of God, the gospel prophet tells you, that it is *then and there* where all enmity ceaseth.—*The wolf, saith he, shall dwell with the lamb, and the leopard shall lie down with the kid. The calf and the young lion and the fawning together, and a little child shall lead them; the cow and the bear shall feed, and their young ones shall lie down together, and the lion shall eat straw like the ox. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den:—For, (N.B.) they shall not hurt nor destroy in all my holy mountain, that is, throughout all holy Christendom. Isaiah xi. 6.*

See here a kingdom of God on the earth; it is nothing else but a kingdom of mere love, where

## 20 THE WARRIOR'S LOOKING-GLASS.

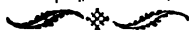
where all hurt and destroying is done away, and every work of enmity changed into one united power of reigning love : the prophet tells you, it is because in the day of his kingdom, *the earth shall be full of the knowledge of the Lord, as the waters cover the sea* :—Therefore, O Christendom ! Thy wars are thy certain proof, that thou art all over—as full of an ignorance of God, as the waters cover the sea !

As to the present fallen state of universal christendom, working under the spirit and power of the great fiery dragon, it is not my intention, in any thing I am here upon, to shew how any part of it can subsist, to preserve itself from being devoured by every other part, but by its own dragon weapons.

In these last ages of fallen Christendom, many reformations have taken place ; but alas ! Truth must be forced to say, that they have been in all their variety, little better than so many run-away births of one and the same mother, so many lesser *Babels* come out of *Babylon* the great. —For amongst all the reforms, the one only true reformation hath never yet been thought of.—A change of place, of governors, of opinions, together with new formed, outward models, is all the reformation that has yet been attempted.

But the Christendom which I mean, that neither wants nor allows of war, is only that where Christ is king, and his holy spirit the only governor of the wills, affections, and designs of all that belong to it.

It is my complaint against, and charge upon  
all



all the nations of Christendom, that this necessity of murdering arms, is the dragon's *Monster*, that is equally brought forth by all and every part of fallen Christendom ; and that therefore all and every part, as well Popish as Protestant, are at one and the same distance from the spirit of their Lord and Saviour the Lamb of God, and therefore ALL WANT ONE AND THE SAME ENTIRE REFORMATION !

*Address to the Clergy.*



### ROBERT BARCLAY.

**R**EVENGE and WAR are evils as opposite and contrary to the spirit and doctrine of Christ, as *light to darkness*. For, through contempt of Christ's Law, the whole world is filled with various *oaths, cursings, blasphemous profanations, and horrid perjuries* ; so likewise, through contempt of the same law, the world is filled with *violence, oppression, murders, ravishing of women and virgins, spoilings, depredations, burnings, devastations* and all manner of *lasciviousness and cruelty* : so that it is strange, that men, made after the image of *God*, should have so much degenerated that they rather bear the image and nature of roaring *Lions*, tearing *Tygers*, devouring *Wolves*, and raging *Boars*, than rational Creatures endued with reason. And it is yet much more admirable, that this *horrid Monster* should find place, and be fomented among those men, that

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profess



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profess themselves *disciples* of our *Lord* and *Master* Jesus Christ, who by his *excellency* is called the *Prince of Peace*, and hath expressly prohibited his children all violence ; and on the contrary, commanded them, that according to his example, they should follow Patience, Charity, Forbearance, and other virtues worthy of a Christian !

Hear then what this great prophet saith, whom every soul is commanded to hear, under the pain of being cut off, *Mat. 5.* from verse 38, to the end of the chapter. For thus he saith : Ye have heard, that it hath been said, an Eye for an Eye, and a Tooth for a Tooth : But I say unto you, that ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the Law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee ; and from him that would borrow of thee, turn not thou away. Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy : But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you : that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye ? Do not even the publicans the same ? And

if



if ye salute your brethren only, what do you more than others? Do not the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

These words, with a respect to *revenge*, as the former in the case of *swearing*, do forbid some things, which were formerly lawful to the *Jews*, considering their condition and dispensation; and command unto such, as will be the disciples of Christ, a more perfect, eminent, and full signification of charity, as also patience and suffering, than was required of them in that time, state and dispensation, by the law of *Moses*. This is not only the judgment of most, if not all, the *Ancient Fathers* (so called) of the first three hundred years after Christ, but also of many others; and in general of all those, who have rightly understood and propagated the law of Christ concerning *swearing*, as appears from *Justin Martyr* in Dialog. cum Trypho, ejusdemque Apolog. 2. Item ad Zenam, *Tertul.* de Corona Militis. And many others.

Yea *Augustin*, altho' he vary much in this matter, notwithstanding in these places he did condemn *fighting*, Epist. 158, 159, 160. It. ad Judices Epist. 263. And elsewhere.

From hence it appears, that there is so great a connexion betwixt these two precepts of *Christ*, that as they were uttered and commanded by him at one and the same time; so the same way they were received by men of all ages, not only in the first promulgation, by the little number of the disciples, but also after the christians

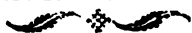
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increased in the first three hundred years. Even also in the *Apostacy*, the one was not left and rejected without the other ; and now again in the *restitution*, and renewed preaching of the *eternal gospel*, they are acknowledged as eternal and unchangeable laws, properly belonging to the *evangelical state* and *perfection* thereof : from which if any withdraw, he falls short of the perfection of a *Christian Man*.

And truly, the words are so clear in themselves that (in my judgment) they need no illustration to explain their sense : For it is as easy to reconcile the greatest contradictions, as these laws of our Lord Jesus Christ, with the wicked practices of *wars* ; for they are plainly inconsistent. Whoever can reconcile this, *resist not evil*, with, *resist violence by force* ; again, *give also thy other cheek*, with, *strike again* ; also, *love thine enemies*, with, *spoil them, make a prey of them pursue them with fire and sword* ; or, *pray for those that persecute you, and those that calumniate you*, with, *persecute you by fines, imprisonments, and death itself* ; and not only such, as do not persecute you, but *who heartily seek and desire your eternal and temporal welfare* : whoever, I say, can find a means to reconcile these things, may be supposed also to have found a way to reconcile God with the *Devil*, *Christ* with *Antichrist*, *Light* with *Darkness*, and *Good* with *Evil*. But if this be impossible, as indeed it is, so will all the other be impossible ; and men do but deceive themselves and others, while they boldly adventure to establish such absurd and impossible things.

Nevertheless,



Nevertheless, because some, perhaps through *inadvertency*, and by the force of *custom and tradition*, do transgress this *command of Christ*, I shall briefly shew, how much war doth contradict this precept, and how much they are inconsistent with one another; and consequently that *war is no ways lawful to such, as will be the disciples of Christ*. For,

First, Christ commands, that *we should love our enemies*: but war, on the contrary, teacheth us to hate and destroy them.

Secondly, The Apostle saith, that *we war not after the flesh*, and that *we fight not with flesh and blood*: but outward war is according to the flesh, and against flesh and blood; for the shedding of the one, and destroying of the other.

Thirdly, The Apostle saith, that *the weapons of our warfare are not carnal, but spiritual*: but the weapons of outward warfare are carnal, such as Cannon, Muskets, Spears, Swords, &c. of which there is no mention in the Armour described by *Paul*.

Fourthly, Because *James* testifies, that *Wars and strifes come from the Lusts, which war in the members of carnal men*; but christians, that is, those that are truly saints, *have crucified the flesh with its affections and Lusts*: Therefore they cannot indulge them by waging war.

Fifthly, Because the Prophets *Isaiah* and *Micah* have expressly prophesied, that *in the mountain of the house of the Lord, Christ shall judge the nations*, and then *they shall beat their swords into Plow-shares*, &c. And the *Ancient Fathers*



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of the first three hundred years after Christ, did affirm these prophecies to be fulfilled in the christians of their times, who were most averse from war; concerning which *Justin Martyr*, *Tertullian*, and others may be seen; which need not seem strange to any, since *Philo Judæus* abundantly testifies of the *Essens*, that *there was none found among them that would make instruments of war*. But how much more did Jesus come, *that he might keep his followers from fighting, and bring them to Patience and Charity?*

Sixthly, Because the Prophet foretold, that *there should none hurt nor kill in all the holy mountain of the Lord*: But outward war is appointed for killing and destroying.

Seventhly, Because Christ said, that *his kingdom is not of this world*, and therefore that *his servants shall not fight*: Therefore those that fight, are not his disciples nor servants.

Eighthly, Because he reproved *Peter* for the use of the sword, saying, *put up again thy sword into his place: for all they that take the sword shall perish with the sword*. Concerning which *Tertullian* speaks well, lib. de Idol. *How shall he fight in peace without a sword, which the Lord did take away? For altho' soldiers came to John, and received a form of observation; if also the Centurion believed afterwards, he disarmed every soldier in disarming of Peter. Idem de Coro. Mil. asketh, shall it be lawful to use the sword, the Lord saying, that he that useth the sword, shall perish by the sword?*

Ninthly,



Ninthly, Because the Apostle admonisheth christians, *that they defend not themselves, neither revenge by rendering evil for evil ; but give place unto wrath, because vengeance is the Lord's Be not overcome of evil but overcome evil with good. If thine enemy hunger, feed him, if he thirst give him drink :* But war throughout teacheth and injoineth the quite contrary.

Tenthly, Because *Christ calls his children to bear his cross, not to crucify or kill others ; to patience, not to revenge ; to truth and simplicity, not to fraudulent stratagems of war, or to play the sycophant, which John himself forbids ; to flee the glory of this world, not to acquire it by warlike endeavours :* therefore war is altogether contrary unto the law and spirit of Christ.

BUT THEY OBJECT, *that it is lawful to war, because Abraham did war before the giving of the law, and the Israelites after the giving of the law.*

I ANSWER, as before, 1. That *Abraham* offered sacrifices at that time, and circumcised the males: which nevertheless are not lawful for us under the gospel.

2. That neither defensive nor offensive war was lawful to the *Israelites*, of their own will, or by their own counsel or conduct ; but they were obliged at all times, if they would be successful, first to enquire the *Oracle of God*.

3. That their wars, against the wicked nations, were a figure of the inward war of the true christians against their spiritual enemies, in which we overcome the devil, the world, and the flesh.

4. Some-

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4. Something is expressly forbidden by Christ, *Mat. 5. 26.* which was granted to the *Jews* in their time, because of their hardness; and on the contrary, we are commanded that singular patience and exercise of love, which *Moses* commanded not to his disciples. From whence *Tertullian* saith well against *Marc.* *Christ truly teacheth a new patience, even forbidding the revenging of an injury, which was permitted by the Creator.* And lib. de patien. *The law finds more than is lost, by Christ saying, love your enemies.* And in the time of *Clem. Alex.* Christians were so far from wars, that he testified, that they had no marks or signs of violence among them, saying, *neither sword nor bow to them that follow peace, nor cups to them, who are moderate and temperate,* as *Sylvius Disc. de Rev. Belg.*

Secondly, They object, *that defence is of natural right, and that religion destroys not nature.*

I answer, be it so; but to obey God, and commend ourselves to him in faith and patience, is not to destroy nature, but to exalt and perfect it; to wit, to elevate it from the natural to the supernatural life, by Christ living therein, and comforting it, that it may do all things, and be rendered more than conqueror.

Thirdly, They object, *that John did not abrogate or condemn war, when the soldiers came unto him.*

I answer, what then? The question is not concerning *John's* doctrine but *Christ's*, whose disciples we are, not *John's*: for *Christ*, and not *John*, is that prophet, whom we ought all to hear



hear. And albeit that Christ said, *Luke 7, 28. That a greater than John the baptist was not among men born among women*; yet he adds, *That the least in the kingdom of God is greater than he.* But what was *John's* answer, that we may see, if it can justify the soldiers of this time? For if it be narrowly minded, it will appear, that what he proposeth to soldiers, doth manifestly forbid them that employment; for he commands them, *Luke 3, 14. not to do violence to any man, nor to defraud any man*; but that they *be content with their wages.* Consider then what he dischargeth to soldiers, *viz. not to use violence or deceit against any*; which being removed, let any tell how soldiers can war? for are not *craft, violence and injustice*, three properties of war, and the natural consequences of battles?

Fourthly, They object, *that Cornelius, and that centurion, of whom there is mention made, Mat. 8. 5. were soldiers*; and there is no mention, *that they laid down their military employments.*

I answer; neither read we, that they continued in them. But it is most probable, that if they continued in the doctrine of Christ (and we read not any where of their falling from the faith) that they did not continue in them; especially if we consider, that two or three ages afterwards, *christians* altogether rejected war, or at least a long while after their time, if the Emperor *Marc. Aurcl. Anton.* is to be credited, who writes thus:—"I prayed to my country Gods, but when I was neglected by them, and observed myself pressed by the enemy; considering  
the

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the fewness of my forces, I called to one, and intreated those, who with us are called christians, and I found a great number of them: and I forced them with threats, which ought not to have been: because afterwards I knew their strength and force. *Therefore they betook themselves neither to the use of darts nor trumpets.* FOR THEY USE NOT SO TO DO, for the cause and name of their God which they bear in their consciences: and this was done about an hundred and sixty years after Christ. To this add those words, which in *Justin Martyr*, the Christians' answer, *'We fight not with our enemies.'* And, moreover, the answer of *Martin* to *Julian* the apostate, related by *Sulpitius Severus*: *'I am a soldier of Christ, therefore I cannot fight.'* which was three hundred years after Christ. It is not therefore probable, that they continued in warlike employments. How then are *Vincentius Lyrinensis*, and the *Papists*, consistent with their maxim, *That which always, every where, and by all was received, &c.* And what becomes of the *Priests*, with their oath, *that they neither ought, nor will, interpret the scripture, but according to the universal consent of the fathers*, so called? For it is as easy to obscure the sun at mid-day, as to deny that the primitive Christians renounced all revenge and war.

And albeit this thing be so much known to all; yet it is as well known, that all the modern sects live in the neglect and contempt of this law of Christ, and likewise oppress others, who in this agree not with them for conscience sake  
towards



towards God ; Even as we have suffered much in our country, because we neither could ourselves bear arms, nor send others in their place, nor give our money for the buying of drums, standards, and other military attire. *And lastly,* Because we could not hold our doors, windows and shops close, for conscience sake, upon such days as Fasts and Prayers were appointed, for to desire a blessing upon, and success for the arms of the kingdom or commonwealth, under which we live ; neither give thanks for the victories acquired by the effusion of blood. By which forcing of the conscience, they would have constrained our brethren, living in divers kingdoms, at war together, to have implored our God for contrary and contradictory things, and consequently impossible ; for it is impossible, that two parties fighting together, should both obtain the victory. And because we cannot concur with them in this confusion, therefore we are subject to *persecution*. Yea, and others, who with us do witness, that the use of arms is unlawful to *christians*, do look askint upon us : But which of us two do most faithfully observe this testimony against arms ? Either they, who at certain times, as the magistrate's order, do close up their shops and houses, and meet in their assembly, praying for the prosperity of their arms, or giving thanks for some victory or other, whereby they make themselves like to those that approve wars and fighting ; Or we, which cannot do these things, for the same cause of conscience, lest we should destroy

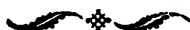
## 32 THE WARRIOR'S LOOKING GLASS.

stroy by our works, what we establish in words; we shall leave to the judgment of all prudent men.

Fifthly, They object; *That Christ, Luke 22. 36. speaking to his disciples, commands them, that he that then had not a sword, should sell his coat, and buy a sword: therefore, say they, arms are lawful.*

I answer; some indeed understand this of the outward sword; nevertheless regarding only that occasion: otherwise judging, that christians are prohibited wars under the gospel. Among which is *Ambrose*, who upon this place speaks thus: "O Lord! Why commandest thou me to buy a sword, who forbidest me to smite with it? Why commandest thou me to have it, whom thou prohibitest to draw it? Unless perhaps a defence be prepared, not a necessary revenge; and that I may seem to have been able to revenge, but that I would not. For the law forbids me to smite again; and therefore perhaps he said to *Peter*, offering two swords, (*It is enough*) as if it had been lawful, until the gospel times, that in the law there might be a learning of equity, but in the gospel a perfection of goodness." Others judge Christ to have spoken here mystically, and not according to the letter; as *Origen* upon *Mat. 19.* saying, *If any looking to the letter, and not understanding the will of the words, shall sell his bodily garment, and buy a sword, taking the words of Christ contrary to his will, he shall perish: but concerning which sword he speaks, is not proper here to mention.*

And



And truly, when we consider the answer of the disciples, *Master, behold here are two swords*; understanding it of outward swords: and again, Christ's answer, *It is enough*; it seems, that Christ would not that the rest, who had not swords, (for they had only two swords) should sell their coats, and buy an outward sword. Who can think, that matters standing thus, he should have said, *two was enough*? But however it is sufficient, that the use of arms is unlawful under the gospel.

Sixthly, they object; *That the scriptures and old fathers (so called) did only prohibit private revenge, not the use of arms, for the defence of our country, body, wives, children and goods, when the magistrate commands it; seeing the magistrate ought to be obeyed: therefore, albeit it be unlawful for private men to do it of themselves, nevertheless they are bound to do it by the command of the magistrate.*

I answer; if the magistrate be truly a christian, or desires to be so, he ought himself in the first place to obey the command of his master, saying, *love your enemies, &c.* And then he could not command us to kill them; but if he be not a true christian, then ought we to obey our *Lord and King, Jesus Christ*, whom he ought also to obey: for in the kingdom of Christ, all ought to submit to his laws, from the highest to the lowest, that is, from the *King* to the *Beggar*, and from *Cæsar* to the *Clown*. But alas! where shall we find such an obedience? O deplorable fall! Concerning which *Ludov. Vio.*



### 34 THE WARRIOR'S LOOKING GLASS.



writes well, *lib. de con. vit. Christ. sub. Turc.* by relation of *Fredericus Sylvius*, *Disc. de Revok. Belg.* p. 85. "The prince enter'd into the church not as a true and plain christian, which had been most happy and desirable ; but he brought in with him his nobility, his honours, his ARMS, his ensigns, his triumphs, his haughtiness, his pride, his superciliousness ; *that is*, he came into the house of Christ, accompanied with the devil ; and which could no ways be done, he would have joined two houses and two cities together, God's and the Devil's, which could not more be done, than *Rome* and *Constantinople*, which are distant by so long a tract both of sea and land. (What communion, *saith Paul*, is there betwixt Christ and Belial ?) Their zeal cooled by degrees, their faith decreased, their whole piety degenerated ; instead *whereof*, we make now use of shadows and images, and (*as he saith*) I would that we could but retain these." thus far *Vives*. But lastly, as to what relates to this thing, since nothing seems more contrary to man's nature, and seeing of all things the defence of one's self seems most tolerable, as it is most hard to men, so it is the most perfect part of the christian religion, as that, wherein the *denial of self*, and *intire confidence in God*, doth most appear ; and therefore Christ and his apostles left us hereof a most perfect example. As to what relates to the present magistrates of the *christian world*, albeit we deny them not altogether the name of *christians*, because of the public profession they make of *Christ's name* ; yet



yet we may boldly affirm, that they are far from the perfection of the *christian religion*: because in the state in which they are, (as in many places before I have largely observed) they have not come to the pure dispensation of the gospel. And therefore, while they are in that condition, we shall not say, that *war*, undertaken upon a just occasion, is altogether unlawful to them. For even as circumcision, and the other ceremonies, were for a season permitted to the *Jews*, not because they were either necessary of themselves, or lawful at that time, after the resurrection of Christ; but because that spirit was not yet raised up in them, whereby they could be delivered from such rudiments: so the present confessors of the *christian name*, who are yet in the mixture, and not in the patient suffering spirit, are not yet fitted for this form of christianity, and therefore cannot be undefending themselves, until they attain that perfection. But for such whom Christ has brought hither, it is not lawful to defend themselves by *Arms*, but they ought over all to trust to the Lord.

But *lastly*, to conclude, if to revenge ourselves, or to render injury, evil for evil, wound for wound, to take eye for eye, tooth for tooth; if to fight for outward and perishing things, to go a warring one against another, whom we never saw, nor with whom we never had any contest, nor any thing to do; being moreover altogether ignorant of the cause of the war, but only, that the magistrates of the nations foment quarrels one against another, the causes where-

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of are for the most part unknown to the soldiers that fight, as well as upon whose side the right or wrong is ; and yet to be so furious, and rage one against another, to destroy and spoil all, that this or the other worship may be received or abolished ; if to do this, and much more of this kind, be to fulfil the law of Christ, then are our adversaries indeed true *christians*, and we miserable *heretics*, that suffer ourselves to be spoiled, taken, imprisoned, banished, beaten, and evilly entreated, without any resistance, *placing our trust only in GOD*, that he may defend us, and lead us by the way of the *cross* unto his *kingdom*. But if it be other ways, we shall certainly receive the *reward*, which the Lord hath promised to those that *cleave to him*, and in denying themselves, *confide in him*.

*Apology for the Quakers.*

REV. THOMAS CLARKSON, M. A.

IT may be presumed to be difficult for christians who have been in the habit of seeing wars entered into and carried on by their own and other christian governments, and without any other censure than that they might be politically wrong, to see the scriptural passages of "*non-resistance to evil, and love of enemies*," but through a vitiated medium. The prejudices of some, the interests of others, and custom with all, will induce

induce a belief among them, that these have no relation to public wars. At least they will be glad to screen themselves, under such a notion. But the question is, what a heathen would have said to these passages, who, on his conversion to christianity, believed that the New Testament was of divine origin,—that it was the Book of Life,—and that the precepts which it contained were not to be dispensed with to suit particular cases, without the imputation of evil? Now such a trial the Quakers say, has been made. It was made by the first christians; and they affirm that these interpreted the passages which have been mentioned, different from those of most of the christians of the present age; for that both their opinions and their practice spoke loudly against the lawfulness of war.

With respect to the *opinions* of the *early christians*, which I shall notice first, it must be premised, that such of them as have written books have not all of them entered upon this subject; some of them have not had occasion even to notice it. But where they have, and where they have expressed an opinion, I believe that this will be found unfavourable to the continuance of war.

*Justin the Martyr* one of the earliest writers in the second century, considers war as *unlawful*. He makes also the devil "*the author of all war*." No severer censure could have been passed upon it than this, when we consider it as coming from the lips of an early christian. The sentiment, too, was contrary to the prevailing

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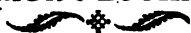
sentiments of the times, when of all professions, that of war was most honourable, and was the only one that was considered to lead to glory. It resulted therefore, in all probability, from the new views which Justin had acquired by a perusal of such of the scriptures as had then fallen into his hands.

*Tatian*, who was the disciple of Justin, in his oration to the Greeks, speaks precisely in the same terms on the same subject.

From the different expressions of *Clemens of Alexandria*, a cotemporary of the latter, we collect his opinion to be decisive *against* the lawfulness of war.

*Tertullian* who may be mentioned next in order of time, strongly *condemned the practice of bearing arms, as it related to christians*. I shall give one or two more extracts from him on this subject:—in his dissertation on the worship of idols, he says: “though the soldiers came to John, and received a certain form to be observed; and though the centurion believed; yet Jesus Christ, by disarming Peter, disarmed every soldier afterwards; for custom never sanctions an illicit act.” And in his soldier’s garland he says, “can a soldier’s life be lawful, when Christ has pronounced that he who lives by the sword shall perish by the sword? Can one who professes the peaceable doctrine of the gospel be a soldier, when it is his duty not so much as to go to law? And shall he who is not to revenge his own wrongs be instrumental in bringing others into chains, imprisonment, torment, death?”

*Cyprian;*



*Cyprian*, in his epistle to *Donatus*, takes a view of such customs in his own times as he conceived to be *repugnant* to the spirit or the letter of the *gospel*. In looking at *war*, which was one of them, he speaks thus: "suppose thyself," says he, "with me on the top of some very exalted eminence, and from thence looking down upon the appearances of things beneath thee. Let our prospect take in the whole horizon, and let us view, with the indifference of persons not concerned in them, the various motions and agitations of human life. Thou wilt then, I dare say, have a real compassion for the circumstances of mankind, and for the posture in which this view will represent them. And when thou reflectest upon thy condition, thy thoughts will rise in transports of gratitude and praise to God, for having made thy escape from the pollutions of the world. The things thou wilt principally observe will be—the highways beset with robbers; the seas with pirates; encampments, marches, and all the terrible forms of war and bloodshed. When a single murder is committed, it shall be deemed perhaps a crime; but that crime shall commence a virtue, when committed under the shelter of public authority; so that punishment is not rated by the measure of guilt; but the more enormous the size of the wickedness is, so much the greater is the chance of impunity." These are the sentiments of *Cyprian*; and that they were the result of his views of christianity, as taken from the divine writings, there can be little doubt. If he  
had

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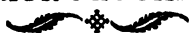
had stood upon the same eminence, and beheld the same sights, previously to his conversion, he might, like others, have neither thought piracy dishonourable, nor war inglorious.

*Lactantius*, who lived some time after *Cyprian* in his treatise concerning the true worship of God, says, "it can *never* be *lawful* for a righteous man to go to *war*, whose warfare is righteousness itself." And in another part of the same treatise he observes, that "no exception can be made with respect to this command of God. It can never be lawful to kill a man, whose person the divine being designed to be sacred as to violence."

The names of *Origen*, *Archelaus*, *Ambrose*, *Chrysostom*, *Jerome*, and *Cyril* may be added to those already mentioned, as the names of persons who gave it as their opinion, that *it was unlawful for christians to go to war*.

With respect to the practice of the early christians, it may be observed, that there is *no* well-authenticated *instance* upon record of christians entering into the army for *the first two centuries*; but it is true, on the other hand, that they *declined* the military profession, as one in which it was not lawful for them to engage.

The *first* species of evidence to this point, may be found in the following facts, which reach from the year 169 to the year 198:—*Acilius Crassus* had rebelled against the emperor *Verus*, and was slain. In a short time afterwards, *Clodius Albinus* in one part of the world and *Pescennius Niger* in another, rebelled against!



gainst the emperor *Severus*, and both were slain likewise. Now suspicion fell, as it always did in these times if any thing went wrong, upon the christians, as having been concerned upon these occasions. But Tertullian, in his discourse to Scapula, tells us that *no christians* were to be found in *these armies*. And yet these armies were extensive. Crassus was master of all Syria with its four legions, and Albinus of those of Britain ; which legions together contained between a third and a half of the standing legions of Rome. And the fact, that no christians were then to be found in these, is the more remarkable, because, according to the same Tertullian, christianity had reached all the places in which these armies were.

A *second* species of evidence, as far as it goes, may be collected from expressions and declarations, in the works of certain authors of those times. Justin the Martyr, and Tatian, make distinctions between soldiers and christians ; and the latter says, that the christians declined even military commands. Clemens of Alexandria gives the christians who were cotemporary with him the appellation of "peaceable," or of "the followers of peace ;" thus distinguishing them from the soldiers of his age. And he says expressly, that "those who were the followers of peace used none of the instruments of war."

A *third* species of evidence, which is of the highest importance in this case, is the belief which the writers of these times had, that the prophecy of Isaiah, which stated that men should  
turn



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turn their swords into ploughshares and their spears into pruning hooks, was then in the act of completion.

*Irenæus*, who flourished about the year 180, affirms that this famous prophecy had been completed in his time ; "for the christians," says he, "have changed their swords and their lances into instruments of peace, and they know not how to fight." Justin Martyr, who was cotemporary with *Irenæus*, asserted the same thing ; which he could not have done if the christians of his time had engaged in war. "That the prophecy," says he, "is fulfilled, you have good reason to believe ; for *we*, who in times past killed one another, *do not now fight with our enemies.*" And here it is observable, that the word "fight," does not mean to strike, or to beat, or to give a blow, but to fight as in war ; and the word, "enemy" does not mean an adversary, or one who has injured us, but an enemy of the state : and the sentence which follows that which has been given, puts the matter again out of all doubt. Tertullian, who lived after these, speaks in these remarkable words ; deny that these (meaning the turning of swords into ploughshares) are the things prophecied of, when you see what you see ; or that they are the things fulfilled, when you read what you read : but if you deny neither of these positions, then you must confess, that the prophecy has been accomplished as far as the practice of every individual is concerned to whom it is applicable." I might go from Tertullian even as far as Theo-

doret,



doret, if it were necessary, to show that the prophecy in question was considered as in the act of completion in those times.

The fourth and last proof will be found in the assertions of *Celsus*, and in the reply of *Origen* to that writer. *Celsus*, who lived at the end of the second century, attacked the christian religion. He made it one of his charges against the christians that *they refused* in his time to bear arms for the emperor, even in the case of necessity, and when their services would have been accepted. He told them further, that if the rest of the empire were of their opinion, it would soon be overrun by the Barbarians. Now *Celsus* dared not have brought this charge against the christians, if the fact had not been publicly known. But let us see whether it was denied by those who were of opinion that his work demanded a reply. The person who wrote against him in favour of christianity was *Origen*, who lived in the third century. But *Origen*, in his answer, admits the fact as stated by *Celsus*, that *the christians would not bear arms*, and justifies them for refusing the practice, on the principle of the unlawfulness of war.

And as the early christians would not enter into the armies, so there is good ground to suppose that when they became converted in them, they relinquished their profession. Human nature was the same both in and out of the armies, and would be equally worked upon in this new state of things in both cases. Accordingly we find from *Tertullian*, in his soldier's garland,  
 "that

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*“that many in his time, immediately on their conversion quitted the military service.”* We are told by Archelaus, who flourished under Probus in the year 278, that *many Roman soldiers, who had embraced christianity after having witnessed the piety and generosity of Marcellus, immediately forsook the profession of arms.* We are told also by Eusebius, that, about the same time, *“numbers laid aside a military life, and became private persons, rather than abjure their religion.”* And here it may be worthy of remark, that soldiers, after their conversion, became so troublesome in the army, both on account of their scruples against the idolatrous practices required of the soldiery, and their scruples against fighting, that they were occasionally dismissed the service on these accounts.

The belief of the *unlawfulness of war* was *universal* among christians of those times. Every christian writer of the second century, who notices the subject, makes it unlawful for christians *to bear arms.* And if the christian writers of this age were of this opinion, contrary to all their sentiments before their conversion, and wholly from their knowledge of divine truths, —why should not others, who had a common nature with these, be impressed, on receiving the same truths, in a similar manner? And so undoubtedly they were. And as this belief was universal among the christians of those times, so it operated with them as an impediment to a military life, quite as much as the idolatry that was connected with it; of which the following instances may suffice.

The



The first case I purpose to mention shall be, that of *Maximilian*, as preserved in the *acts of Ruinart*.

*Maximilian*, having been brought before the tribunal, in order to be enrolled as a soldier, *Dion*, the proconsul, asked him his name. *Maximilian*, turning to him, replied, "Why wouldest thou know my name? *I am a christian and cannot fight.*"

Then *Dion* ordered him to be enrolled; and when he was enrolled, it was recited out of the register that he was five feet ten inches high. Immediately after this, *Dion* bade the officer mark him. But *Maximilian* refused to be marked, still asserting that he was a christian. Upon which *Dion* instantly replied, "Bear arms, or thou shalt die."

To this *Maximilian* answered, "*I cannot fight, if I die: I am not a soldier of this world, but a soldier of God.*" *Dion* then said, "Who has persuaded thee to behave thus?" *Maximilian* answered, "My own mind and He who has called me." *Dion* then spoke to his father, and bade him persuade his son. But his father observed, that his son knew his own mind, and what it was best for him to do.

After this had passed, *Dion* addressed *Maximilian* again in these words: "Take thy arms, and receive the mark." "I can receive," says *Maximilian*, "no such mark. I have already the mark of Christ." Upon which *Dion* said, "I will send thee quickly to thy Christ."—"Thou mayest do so," says *Maximilian*, "but the glory will be mine."

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Dion then bade the officer mark him. But Maximilian still persisted in refusing, and spoke thus: "I *cannot* receive the *mark* of this world. And if thou shouldest give me the mark, I will destroy it. It will avail nothing. *I am a christian*, and it is *not lawful* for me to wear *such a mark* about my neck, when I have received the *saving mark* of the Lord Jesus Christ, the son of the living God, whom thou knowest not, who died to give us life, and whom God gave for our sins. Him all we christians obey. Him we follow, as the restorer of our life and the author of our salvation."

Dion instantly replied to this, "Take thy arms, and receive the mark, or thou shalt suffer a most miserable death!"—"But I shall not perish," said Maximilian. "*My name is already enrolled with Christ*. I cannot fight."

Dion said, "Consider, then, thy youth, and bear arms. The profession of arms becomes a young man." Maximilian replied, "My arms are with the Lord. I cannot fight for any earthly consideration. I am now a christian."

Dion, the proconsul, said, "Among the life-guards of our masters Dioclesian and Maximian, and Constantius and Maximus, there are Christian soldiers, and they fight." Maximilian answered, "They know best what is expedient for them; but I am a christian, and *it is unlawful to do evil*."

Dion said, "Take thy arms. Despise not the profession of a soldier, lest thou perish miserably."—"But I shall not perish," says Maximilian ;



an; "and if I should leave this world, my soul will live with Christ the Lord."

Dion then ordered his name to be struck from the roll; and when this was done he proceeded: "Because out of thy rebellious spirit thou hast refused to bear arms, thou shalt be punished according to thy deserts, for an example to others;" and then he delivered the following sentence: *Maximilian!* Because thou hast with a rebellious spirit *refused* to bear arms, thou art *to die by the sword.*" Maximilian replied, "thanks be to God."

He was twenty years three months and seventeen days old; and when he was led to the place of execution he spoke thus: "My dear brethren, endeavour with all your might, that it may be your portion to see the Lord, and that he may give you such a crown." And then with a pleasant countenance he said to his father, "Give the executioner the soldier's coat thou hadst got for me; and when I shall receive thee in the company of the blessed martyrs, we may also rejoice together with the Lord."

After this he suffered. His mother Pompeiana obtained his body of the judge, and conveyed it to Carthage, and buried it near the place where the body of Cyprian the martyr lay. And thirteen days after this his mother died, and was buried in the same place. And Victor, his father, returned to his habitation, rejoicing and praising God that he had sent before such a gift to the Lord, himself expecting to follow after.

I shall only observe upon this instance that



It is nearly pure and unmixed, or that it is but little connected with idolatrous circumstances ; or rather, that the unlawfulness of fighting was principally urged by Maximilian as a reason against entering upon a military life. Let us now find a case where, when a person was converted in the army, he left it, pleading this principle as one among others for his dereliction of it.

*Marcellus* was a centurion in the legion called "*Trojana*." On a festival given in honour of the birth-day of Galerius, he threw down his military belt at the head of the legion, and, in the face of the standards, declared with a loud voice, that *he would no longer serve in the army, for that " he had become a christian.*—I hold in *detestation,*" says he, addressing himself to all the soldiers, "*the worship of your Gods,—Gods which are made of wood and stone,—Gods which are deaf and dumb.*" So far *Marcellus*, it appears seems to have been influenced in his desertion of a military life by the idolatry connected with it. But let us hear him further on this subject : "*It is not lawful,*" says he, "*for a christian, who is the servant of Christ the Lord, to bear arms for any earthly consideration.*" After a delay of more than three months in prison after this transaction, which delay was allowed for the purpose of sparing him, he was brought before the præfect. Here he had an opportunity of correcting his former expressions. But as he persisted in the same sentiments, he suffered.

It is remarkable that, almost immediately after



ter his execution, *Cassian*, who was the *notary* to the same *legion*, refused to serve any longer, by publicly throwing his pen and accout book upon the ground, and declaring at the same time that the sentence of *Marcellus* was unjust. When taken up by the order of *Aurelianus Agricola*, he is described by the record preserved by *Ruinart*, to have avowed the same sentiments as *Marcellus*, and like him to have suffered death.

It may not, perhaps, be necessary to cite any other instances, to the point in question. But as another occurs, which may be related in few words, I will just mention it in this place: *Martin*, of whom *Sulpicius Severus* says so much, had been bred to the profession of arms, but on his conversion to christianity declined it. In the answer which he gave to *Julian* the apostate for his conduct on this occasion, we find him making use only of these words: "I am a christian, and therefore I cannot fight."

Now this answer of *Martin* is detached from all notions of idolatry. The unlawfulness of fighting is given as the only motive for his resignation. And there is no doubt that the unlawfulness of fighting was as much a principle of religion in the early times of christianity, as the refusal of sacrifice to the Heathen Gods; and that they operated equally to prevent men from entering into the army, and to drive them out of it on their conversion. Indeed these principles generally went together, where the profession of arms presented itself as an occupation for a christian. He who refused the profession on



account of the idolatry connected with it, would have refused it on account of the unlawfulness of fighting. And he who refused it on account of the *guilt* of fighting, would have refused it on account of the idolatrous services it required. Both and each of them, were impediments in the early times of christianity to a military life.

It may be considered as a well founded proposition, that as the lamp of christianity burned bright in those early times, so those who were illuminated by it declined the military profession ; and that as its flame shone less clear, they had less objection to it. Thus, in the two first centuries, when christianity was the purest, there were no christian soldiers. In the third century, when it became less pure, there is frequent mention of such soldiers. And in the fourth, when its corruption was fixt, christians entered upon the profession of arms with as little hesitation as they entered upon any other occupation in life.

That there were no christian soldiers in the first and second centuries has already been made apparent.

That their conduct was greatly altered in the third century, where we are now to view it, we may collect from indisputable authority. A christian soldier was punished for refusing to wear a garland, like the rest of his comrades, on a public occasion. This man, it appears, had been *converted* in the army, and objected to the ceremony on that account. Now Tertullian tells us that this soldier was *blamed* for his unseasonable



seasonable zeal; as it was called by *some* of the christians of that time, though *all* christians before considered the wearing of such a garland as unlawful and profane. In this century there is no question but the christian discipline began to relax.

That there were christian soldiers in this more corrupt century of the church it is impossible to deny : for such frequent mention is made of them in the histories which relate to this period, that we cannot refuse our assent to one or other of the propositions, either that there were *men* in the armies who *called themselves* christians, or that there were men in them who had that name *given them by others*. That they *were* christians however is another question. They were probably *such* christians as *Dion* mentioned to have been among the life guards of Dioclesian and Maximian, and of Constantius and Maximus, of whom Maximilian observed, "These men may know what is most expedient for them to do ; but I am a christian, and therefore I cannot fight."

That christianity was more degenerate in the fourth than in the third century, we have indubitable proof.

Almost every body knows that more evils sprung up to the church in this century than in any other ; some of which remain at the present day.

Constantine, on his conversion, introduced many of the Pagan superstitions, in which he had been brought up, into the christian religion.

Thus there was a mixture of christianity and Paganism

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Paganism in the church which had never been known before.

Now, in this century, when the corruption of the church may be considered to have been fixed, we find the distinction between them and others gradually passing away.

Hence the unlawfulness of fighting began to be given up. We find, however, that here and there an ancient father still retained it as a religious tenet; but these dropping off one after another, it ceased at length to be a doctrine of the church.

WHEN I consider, *says Mr. Clarkson*, the frequency of modern wars,—when I consider that they are scarcely over before others rise up in their place;—when I consider, again, that they come like the common diseases which belong to our infirm nature, and that they are considered by men nearly in a similar light,—I should feel myself criminal, if I were not to avail myself of the privilege of an author, to add a few observations of my own upon this subject.

Living as we do, in an almost *inaccessible island*, and having therefore more than ordinary means of security to our property and our persons from hostile invasion, we do not seem to be sufficiently grateful to the divine being for the blessings we enjoy. We do not seem to make a right use of our benefits, by contemplating the situation, and by feeling a tender anxiety for the happiness of others. *We seem to make no proper*



*proper estimates of the miseries of war.* The latter we feel principally in abridgements of a pecuniary nature. But if we were to feel them in the conflagration of our towns and villages, or in personal wounds, or in the personal sufferings of fugitive misery and want, we should be apt to put a *greater value* than we do upon the blessings of peace. And we should be apt to consider the connexion between *war* and *misery*, and between *war* and *moral evil*, in a light so much stronger than we do at present, that we might even suppose the precepts of Jesus Christ to be deficient, unless they were made to extend to wars as well as to private injuries.

I wonder what a superior being, living in the nearest planet to our earth, and seeing us of the size of ants, would say, if he were enabled to get any insight into the nature of modern wars.

It must certainly strike him, if he were to see a number of such *diminutive* persons chasing one another in bodies over different parts of the hills and valleys of the earth, and following each other in little nut shells, as it were, upon the ocean, as a very extraordinary sight, and as mysterious, and hard to be explained. But when he saw them *stop* and *fight*, and *destroy one another*, and was assured that they were actually engaged in the *solemn game of death*, and this at such a distance from their own homes, he would wonder at the *causes* of these movements, and the *reason* of this *destruction*; and, not knowing that they possessed rational faculties, he would probably consider them as animals destined by nature to live upon one another. I

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I think the first question he would ask would be, *and from whence do these fightings come?* It would be replied of course, that they came from their lusts;—that these beings, though diminutive in their appearance were men;—that they had pride and ambition;—that they had envy and jealousy;—that they indulged also hatred, and malice, and avarice, and anger;—and that on account of some or other of these causes they quarrelled and fought with one another.

Well:—but the superior being would say, *is there no one on the earth which I see below me to advise them to conduct themselves better; or are the passions you speak of eternally uppermost and never to be subdued?* The reply would of course be, that in these *little* beings, called *men*, there had been implanted the faculty of reason, by the use of which they must know that their conduct was exceptionable, but that in these cases they seldom minded it. It would also be added in reply, that they had a *religion*, which was not only designed by a *spirit from heaven* who had once lived amongst them, but had been pronounced by him as efficacious to the end proposed; that one of the *great objects* of this religion was a due *subjugation of their passions*; and this was so much insisted upon, that no one of them was considered to have received this religion truly, unless his passions were subdued. but here the superior being would inquire, *whether they acknowledged the religion spoken of, and the authority from whence it came.* To which it would



would of course be replied, that they were so *tenacious* of it, notwithstanding their indulgence of their *destruction of one another*, that you could not *offend* them more grievously than by telling them that they did not belong to the religion they professed.

It is not difficult to foresee what other questions this superior being would ask ; and probably the first of these would be, the *duration* of the *lives* of these little beings, and the *length* and *frequency* of their *Wars*. It would be replied to these, that their lives were but as a vapour which appeareth for a little time and then vanisheth away, and that a quarter and sometimes half of their time on earth, was spent in these destructive pursuits. The superior being would unquestionably be grieved at this account, because he would feel that they really frustrated their own happiness ; or that they lost by their own fault, a considerable portion of the enjoyment of their lives.

In this impatience and anxiety for their future comfort he would probably ask, again, *if they had any notion of any generous end for which they were born ; for it is impossible they could suppose that they came into the world to destroy one another*. It would be replied, that they could not be ignorant of the true object or end ; for the same religion in which they believed, and which was said before to have been given them by a spirit sent from heaven, inculcated, that they were sent there on a *life of trial*, and that in a future existence they were to give an account  
of

of their conduct, and were to be rewarded or punished accordingly. The same religion, it would be replied also, inculcated, notwithstanding their fightings, the utmost *benevolence* from one towards another. It wished so much every one of them to live peaceably, that it enjoined it as a duty rather to put up with an injury than to resent it; and it carried its benevolence so far, that it made no distinction between others of the same species, who spoke a different language or lived in other districts or parts of the same world.

But here the superior being would interrupt. *What! he would say, are they not to resent injuries, and yet do they go to war? And are they not afraid of fighting in this manner, when they are to give an account of their conduct in a future state?* It would be replied, *no*. They have their *philosophers* among them; and most of *these* have determined, that in this particular case responsibility lies at the door of *those* who employ them. But, notwithstanding this, there are others living among them who think otherwise. These are of opinion, that *those* who employ them cannot take the responsibility upon themselves without taking it from those whom they thus employ. But the religion of the great spirit no where says, that any constituted authorities among them can take away the responsibility of individual creatures; but, on the other hand, in the most positive terms, that every individual creature is responsible wholly for himself. And this religion does not give any crea-  
ture



ture an exemption on account of any force which may be used against him ; because no one according to its precepts, is to do evil, not even that good may come. But, if he be persecuted he is to adhere to that which is right, and to expect his reward in the other state. The impossibility, therefore, of breaking or dissolving individual responsibility, in the case of immoral action, is an *argument* to many of the *unlawfulness of these wars*. And those who reason in this manner think they have reasoned right, when they consider, besides, that if any of the beings in question were to kill one of his usually reputed enemies in the time of peace, he would suffer death for it, and be considered as accountable also for his crime in a future state. They cannot see, therefore, how any constituted authorities among them can alter the nature of things, or how these beings can kill others in time of war without the imputation of a crime, whom they could not kill without such an imputation in time of peace. They see in the book of the great spirit no dispensation given to societies to alter the nature of actions which are pronounced to be crimes.

But the superior being would say, *is it really defined, and is it defined clearly in the great book of the spirit, that if one of them should kill another he is guilty of a crime ?* It would be replied,—*not only of a crime, but of the greatest of all crimes ; and that no dispensation is given to any of them to commit it in any case.* And it would be observed, further, that there are other



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crimes which these fightings generally include, which are equally specified and forbidden in the great book, but which they think it proper to sanction in the present case. Thus all kinds of treachery and deceit are considered to be allowable; for a very antient philosopher among them has left a maxim upon record, and it has not yet been beaten out of their heads, notwithstanding the precepts of the great book, in nearly the following words: "*who thinks of requiring open courage of an enemy, or that treachery is not equally allowable in war\* ?*"

*Strange !* The superior being would reply. *They seem to me to be reversing the order of their nature, and the end of their existence. But how do they justify themselves on these occasions ?* It would be answered,—they not only justify themselves, but they even go so far as to call these fightings *honourable*. The greater the treachery, if it succeed, and the greater the number of these beings killed, the more glorious is the action esteemed.

*Still more strange !* the superior being would reply. *And is it possible, he would add, that they enter into this profession, with a belief that they are entering into an honourable employ !* Some of them, it would be replied, consider it as a genteel employ ; and hence they engage in it. Others, of a *lazy* disposition, prefer it to any other. Others are decoyed into it by treachery in various ways. There are also *strong drinks* which they are fond of; and if they are prevailed up-

• Dolus an virtus quis in hoste requirit ?

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on to take these to excess they lose their reason, and they are obliged to submit to it. It must be owned, too, that when these wars begin, the trades of many of these little beings are stopped ; so that, to get a temporary livelihood, they go out and fight. Nor must it be concealed, that many are forced to go, both against their judgment and against their will.

The superior being, hurt at these various accounts, would probably ask, *and what then does the community get by these wars, as a counterbalance for the loss of so much happiness, and the production of so much evil?* It would be replied, —NOTHING. The community is generally worse off at the end of these wars than when it began to contend. But here the superior being would wish to hear no more of the system. He would suddenly turn away his face, and retire into one of the deep valleys of his planet, either with exclamations against the folly, or with emotions of pity for the situation, or with expressions of disgust at the wickedness, of these little creatures.

*Portraiture of Quakerism.*

REV. JAMES SAURIN.

PASTOR OF THE FRENCH CHURCH AT THE HAGUE.

A TYRANT executes on a gibbet a poor unhappy man, whom the pain of hunger, and the frightful apprehension of sudden death, forced to break open an house. Here, if you will, disorder

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order is punished, and society is satisfied. But who shall satisfy the just vengeance of society on this mad tyrant? *This very tyrant at the head of perhaps a hundred thousand thieves, ravages the whole world; he pillages on the right, and on the left; he violates the most sacred rights, the most solemn treaties, he knows neither religion nor good faith. Go, see, follow his steps, palaces reduced to ashes, and people run mad with despair. Inquire for the author of all these miseries. Will you find him, think you, confined in a dark dungeon, or expiring on a wheel? Lo! he sits on a throne, in a superb royal palace; nature and art contribute to his pleasures; a circle of courtiers minister to his passions, and erect altars to him whose equals in iniquity, yea, if I may be allowed to say so, whose inferiors in vice have justly suffered the most infamous punishments. And where is divine justice all this time? What is it doing? I answer with my text, *After death comes judgment.**

*Sermon on Judgment.*

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REV. PETER DU MOULIN, JUN. D. D.

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AT all times and in all places the true christian ought to detest war, as being the reign of the devil and the kingdom of the Prince of this World, a school of murder and rapine, a gulph of misery, and a refuge for the rabble of every sort, as experience too well justifies. To

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To love the trade of war, and to be pleased with destroying one's fellow creatures, as men destroy *Wolves, Boars*, and other wild beasts, is an unnatural barbarity, a diabolical fury, and not true courage. He then who values as he ought, the integrity and quiet of his conscience, and the salvation of his soul, will take care to preserve himself from this inhuman passion, the true likeness of the Devil, who was a murderer from the beginning. *The sons of God are the sons of peace: they maintain it in their own hearts, and they endeavour to establish it in that of others by prayer, by pacific counsels, and by all the methods in their power.*

*Treatise on Peace of Soul,*

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*REV. VICESSIMUS KNOX, D. D.*

**T**HE calamities attendant upon a state of war, seem to have prevented the mind of man from viewing it in the light of an *absurdity*, and an object of ridicule as well as pity. But if we could suppose a *superior being* capable of beholding us, miserable mortals, without compassion, there is, I think, very little doubt but the variety of military manœuvres and formalities, the pride, pomp, and circumstances of war, and all the ingenious contrivances for the *glorious purposes of mutual destruction*, which seem to constitute the business of many whole kingdoms,

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doms, would furnish him with an entertainment like that which is received by us from the exhibition of a farce or a puppet show. But notwithstanding the ridiculousness of all these solemnities, we, alas! are doomed to feel that they are no farce, but the concomitant circumstances of a most woful tragedy.

The causes of war are for the most part such as must disgrace an animal pretending to rationality. Two poor mortals, elevated with the distinction of a golden bauble on their heads, called a crown, take offence at each other without any reason, or with the very bad one of wishing for an opportunity of aggrandizing themselves, by making reciprocal depredations. *The creatures of the court, and the leading men of the nation, who are usually under the influence of the court, resolve (for it is their interest) to support their royal master, and are never at a loss to invent some colourable pretence for engaging the nation in the horrors of war. Taxes of the most burthensome kind are levied, soldiers are collected, so as to leave a paucity of husbandmen, reviews and encampments succeed, and at last fifteen or twenty thousand men meet on a plain, and coolly shed each other's blood without the smallest personal animosity or the shadow of a provocation. The kings in the mean time, and the grandees, who have employed these poor innocent victims to shoot bullets at each other's heads, remain quietly at home, and amuse themselves, in the intervals of balls, hunting schemes and pleasures of every species,*  
with



*with reading at the fire-side, over a cup of chocolate the dispatches from the army, and the news in the extraordinary gazette.*

Old Horace very truly observes, that whatever mad frolics enter into the heads of the kings, it is the common people, that is, the honest artizan, and the industrious tribes of the middle ranks, unoffended and unoffending, who chiefly suffer in the coil consequences. If the king of Prussia were not at the head of some of the best troops in the universe, he would be judged more worthy of being tried, cast, and condemned at the Old Bailey, than any shedder of blood who ever died by a halter. But he is a king; but he is a HERO:—those names fascinate us, and we enrol the butcher of mankind among their benefactors.

When one considers the dreadful circumstances that attend even victories, one cannot help being a little shocked at the exultation which they occasion. I have often thought it a laughable scene, if there were not a little too much of the melancholy in it, when a circle of eager politicians have met to congratulate each other on what is called a piece of good news just arrived. Every eye sparkles with delight; every voice is raised in announcing the happy event. *And what is the cause of all this joy?* And for what are our windows illuminated, bonfires kindled, bells rung, and feasts celebrated? We have had a successful engagement. We have left a thousand of the enemy dead on the field of battle; and only nine hundred of our countrymen. Charming news! It was a glorious battle!

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tle ! But before you give a loose to your raptures, pause awhile ; and consider, that to every one of these nineteen hundred, life was no less sweet than it is to you ; that to the far greater part of them were wives, fathers, mothers, sons, daughters, sisters, brothers, and friends, all of whom are at this moment *bewailing that event* which occasions your foolish and *brutal triumph*.

*The whole time of war ought to be a time of general mourning, a mourning in the heart, a mourning much more sincere than on the death of one of those princes whose accursed ambition is often the sole cause of war.* Indeed, that a whole people should tamely submit to the evils of war, because it is the will of a few vain, selfish, ignorant, though exalted individuals, is a phenomenon almost unaccountable. But they are led away by false glory, by their passions, by their vices. They *reflect not* ; and indeed, if they did reflect, and oppose, what would avail the opposition of unarmed myriads to the mandate of a government supported by a standing army ? *Many of the European nations are entirely military ; war is their trade ; and when they have no employment at home, or near it, they blush not to let themselves out to shed any blood, in any cause of the best paymaster.* Ye beasts of the forest, no longer allow that man is your superior, while there is found on the face of the earth such degeneracy !

Morality and religion *forbid war* in its motives, conduct, and consequences ; but to many rulers



rulers and potentates morality and religion appear as the inventions of politicians to facilitate subordination. The principal objects of crowned heads, and minions, are *the extension* of empire, the *augmentation* of a revenue, or the *annihilation* of their subjects' liberty. Their restraints in the pursuit of these objects are not those of morality and religion ; but solely reasons of state, and political caution. Plausible words are used, but they are only used to *hide* the deformity of the real principles. *Wherever war is deemed desirable in an interested view, a specious pretext never yet remained unfound. Morality is as little considered in the beginning, as in the prosecution of war.* The most solemn treaties and engagements are violated by the governing part of the nation, with no more scruple than oaths and bonds are broken by a cheat and a villain in the walks of private life. Does the difference of rank and situation make any difference in the atrocity of crimes ? If any, it renders a thousand times more criminal than that of a thief, the villainy of them, who by violating every sacred obligation between nation and nation, give rise to miseries and mischiefs most dreadful in their nature ; and to which no human power can say, Thus far shall ye proceed and no farther. Are not the natural and moral events of life sufficient, but they must be rendered more acute, more numerous, and more embittered by artificial means ? My heart bleeds over those complicated scenes of woe, for which no epithet can  
be



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be found sufficiently descriptive. Language fails in labouring to express the horrors of war amid private families, who are so unfortunate as to be situated on the seat of it.

War, however, it will be said, has always been permitted by providence. This is indeed true ; but it has been only permitted as a scourge. Let a spirit and activity be exerted in regulating the morals of a nation, equal to that which war, and all its apparatus, are attended to, and mankind will no longer be scourged, neither will it be necessary to evacuate an empire of its members, for none will be superfluous. Let us according to the advice of a pious divine of the present age, think less of our fleets and armies, and more of our faith and practice. While we are warriors, with all our pretensions to civilization, we are savages.

*Essays.*

REV. THOMAS HARTLEY, M. A.

THE unlimited ambition of princes is another abuse of government, leading to the most pernicious effects. This ardour of *extending* their dominions, contrary to all reason and justice, has disturbed the peace of mankind, and filled the earth with violence in almost every age, insomuch that universal history is little more than a history of wrongs and robberies, committed by these great *violators* of the rights of mankind.



mankind. “ *What have we to do with thee*, said the honest blunt Scythian to Alexander, as *Quintus Curtius* relates it : *we never set foot in thy country : may not those who inhabit woods, be allowed to live, without knowing who thou art, and from whence thou camest ? Thou who boastest thy coming to extirpate robbers, art thyself the greatest robber upon earth.*” And too well does the same language suit some *who pass* for christian princes. Look to the remotest parts of the earth, and say, where have not the like depredations with those of Alexander been committed by them ?

How have the poor natives been driven out of their possessions, and hunted down like wild beasts ! What millions \* were slaughtered by the Spaniards in their first American expeditions ! and what millions have been slaughtered since, by other *European nations* in the *East and West Indies*, and other parts of the globe !

Bear with me, reader, in the following exclamation : O holy God, how *patient* art thou towards those who use thy sacred name for a cover to iniquity : who make thee to serve with their sins, and *mock thee* with a pretended worship, whilst they offer up their most devout affections and real services to *Mammon* and *Moloch* !

It is shocking to an honest heart to think, what little claim certain powers-have to their possessions in the distant countries before-men-

\* The lowest computation makes them twenty millions ; and **PURCHAS**, if I remember right, fifty millions.

tioned,

tioned, unless violence and murder, fraudulent dealings, or the setting up of a flag-staff with the *invader's name* upon it, can give them a sufficient *title*, a title which they would be ashamed to allow of in any of their subjects at home; and yet we cannot be unacquainted with the names of certain potentates now living, who would hang a poor man for stealing a cow, whilst they themselves share a kingdom among them, acquired by rank usurpation. *O for a Nathan this day in every court of Christendom, to take up his parable, and, as the application should require it, to say even to the most puissant monarch, THOU ART THE MAN!*

*God's controversy with the Nations.*

REV. — BURDON. M. A.

BUT there is one profession, whose institution and whole employment are so totally opposite to every thing that I have ever wished or looked for in the instruction or ultimate destination of youth, that I feel the necessity to except it particularly.

The profession of A SOLDIER is, in all respects, so contrary to every principle of reason and justice, that it admits not of the slightest vindication, power has sanctioned it, and custom has reconciled us to its enormities: but *nothing can change the eternal nature of things, and make the*



*murder of innocent victims either just or honourable*; for in every instance in which war has been undertaken, the men, who, by their ambition and intrigues, have pushed things to extremities have decided the contest by means of those who were innocent of the quarrel, and unconcerned in the event; by men whom ignorance or necessity had compelled to be their dupes, and betook themselves to *fighting*, because they could find no other employment.

Let any man coolly and impartially examine the *history* of the *past* and the *present times*, and say, whether every dispute between nations might not have been settled by *negociation*, if the parties had been so disposed, and whether every thing should not be resorted to rather than *force*; for whoever is the *cause* of shedding man's blood, except positively to save his own life, is guilty of MURDER. The fact however, is, that mankind have so long been accustomed to this barbarous mode of decision, that they never think of any other; yet notwithstanding the force of custom, the appearance of necessity, the sanction of time, the power of example, the danger of delay, the strength of our enemies, and the urgency of the case, no war can be justified by that party who have not *exhausted* every mode of conciliation, and proposed every scheme of settling differences without resorting to the sword.

To what purpose is it to educate a young man with all the sentiments of liberality, generosity, and humanity; to make him accomplished,

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plished, enlightened, and virtuous, and give him ideas of philanthropy, benevolence, and affection for his species if they are all to be obliterated by the horrible inconsistency of making him *a licensed robber*, or a *murderer by profession*? Such an education ought to tend rather to banish the sentiments of hatred and hostility, and enforce those of *peace and benevolence*; for surely *these* things are not requisite to murder with *greater dexterity*, or destroy an enemy with a *surer and more certain aim*. The end of such an education is inconsistent with its principles; and while the profession of a soldier continues in society, let those who are intended for it remain as they ought to be, *savage, ignorant, or uncivilized*! for while wars continue, civilization is not complete!

*Materials for Thinking.*

THOMAS TRYON,

THE CELEBRATED MYSTIC PHILOSOPHER.

SOME may say, "*if we should not fight, and be ready to withstand our enemies, and neighbouring nations, we should quickly be brought into subjection.*" This is very true, if men should *leave off fighting*, and yet live such wicked *ungodly lives* as they do; but if any nation would *repent of the evil of their ways, and enter with*  
one



one mind into unity, and live in the power and operation of the *Love of God*, they then should have no occasion to fear or dread any outward enemies; having so perfectly subdued those within, they should rest secure. This the children of Israel did often witness, when they feared the Lord, and refrained from Idols; that is, when they did not set their hearts and affections upon the creatures, nor live in wantonness: then their enemies were bowed before them, and the *very sight* or appearance of *ten* would make a *thousand* fly: but when they did forsake the fear of the Lord, and turned the use of natural things into wantonness, they awakened the wrath of God, by which their enemies got many advantages over them, and carried them away captive. The very same is now a-days amongst us; this being a certain truth that will stand for ever against the gainsayers, and evil men, viz. *that all oppression, violence and killing, doth proceed from the serpent the betrayer*; which I wish all our heroes and fighters, and great martial men would well consider, and turn the eye of their understandings inward, and search themselves, then they would certainly find that it is the fierce *Cain-like spirit* which reigns in them, and excites them to commit such outrages.

When the soldiers asked *John* the baptist "*what they should do to be saved*," he said unto them, "be content with your wages, and do violence to no man." Which is to say *they should be soldiers no longer*; for *all soldiers do*

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live in the spirit of *violence* and must *kill* and *destroy* whenever their commanders please. So likewise *Christ*, says to *Peter*, (than whom certainly never man drew sword in a better quarrel) "put up thy sword, those who take the sword shall *perish* by the sword; my kingdom is *not* of this world;" that is, "my kingdom consists in *love, mercy, meekness, friendliness, peace* and *good-will* unto all men!"

*Way to health, long life and happiness.*

BATISTA ANGELONI.

**M**EN of letters are tried at a severer tribunal than men of arms; their claim to merit is fixed on more established principles, and a better foundation; and yet, such is the event, the *ecbat* of *fire* and *sword*, ruined nations, kings enslaved, and *slaughtered millions*, are more the admiration of mankind, than the man of study who advances arts and sciences, happiness and health, a public blessing.

There is scarce a more depreciating consideration to human nature, than that the mild arts of peace should meet such little success, and the *professors* of slaughter and destruction, find applause and honorable reception every where: this disposition seems to be inherent in the nature of man.

For myself I confess, when I behold the monuments



numents and tombs of those ravagers, with pompous panegyrics of their military actions, I conceive the greatest *abhorrence* at their names and characters; I can *never esteem* that being; whose *malicious heart* prompts his understanding and his arm by the worst of passions, to the *destruction of his own species*; he is to my eyes only a robber, more illustrious and pernicious than the common highwayman; and tho' the world have agreed to honor such men, with all that is to be given in it; yet to me, every monument which preserves the memory of these kind of beings, is but a standing satire against the persons who performed the actions they recount, those who have bestowed on them these superb acknowledgements, all who look on, read and applaud, and perhaps human nature itself.

What is a long *list of victories*, but a keen invective on human nature? What are the histories of thousands slain, but a demonstration of our *delight* in bloodshed? Cities ruined, nations plundered, temples and deities profaned, are the *glories* of that being which boasts of humanity, and calls itself *Lord* of the creation.

If riches crown the event, all terminates well, the author is justified; the barrier of *gold* is the sacred impassable defence, behind which the violater is secure from all attacks, unless his conscience sometimes disquiet his enjoyments, and *touch* that heart with remorse, for its possessor, which *it never felt for others*, in the bloody hour of destruction.

c 3 *Letters on the English Nation.* 55.



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REV. SAMUEL CLARKE.

**T**HOUGH for war, multitudes of persons are gathered together, yet very few armies have been heard of, whereof the greater part have been men truly religious, and fearing God, but rather impious, licentious, lewd, violent persons, according to that of the poet.

*Rara fides, pietasque viris qui castra sequuntur.* ‡  
Hence these mischiefs.

For war, men use to be furnished with all manner of *deadly weapons*, whereby soldiers are the more emboldened to all manner of ravages, they count all that they can come by, by right or wrong to be as their own : so that the places through which they pass or where they make any stay, suffer much prejudice by them : for the more power any have, the more forward they are to oppress others : and as for justice it useth to sleep in such times.

To maintain war, *great treasures* are exhausted, subjects oppressed, husbands taken from their wives, parents from their children, masters from their families, and all sorts of persons from their callings. Hereby trading decays, and lands lie often untilled. And of those employed in war, *many never return home again*, whence it comes to pass that many wives are made widows, children fatherless ; old, and impotent parents are left childless, and friends friendless to their utter undong.

In war *many* are brought into most *lamentable*

‡ Faith and piety are rarely found among men who follow camps.



*ble distresses* without comfort, or succour: some in the battle are dismembered, whereby they are disabled to help themselves: and though they call, and cry for help, none can or will assist them, but often they lie trampled upon by men and horses, whereby they die many deaths; or if they shift out of the field they feel the smart of their wounds, and the loss of their limbs, or senses to their dying day.

In war many are taken captives, and by their enemies put to cruel, and exquisite torments.

By war, some invade other's kingdoms, and countries, thrust out the true owners, and lawful heirs, take away their lands, and inheritances, goods, and cattle: abrogate good laws; make cruel, and oppressive edicts: deprive people of their privileges, and immunities: make noble men, mean; rich men, poor; free-men slaves; deflower men's wives; ravish their virgins; rip up their women with child; trample the aged under foot: toss infants on pikes, or dash out their brains.

By war much more blood useth to be shed than any other way. Heaps upon heaps are thereby made of dead corpses: by the sword there have been slain in one battle five hundred thousand in one day, ii. *Chron.* xiii. 17. It destroys whole hosts of men. ii. *Chron.* xx. 24. Yea it destroys whole cities, men and women, young and old, ox and sheep, &c. *Josh.* vi. 21.

In war, most unnatural slaughters are often committed: relations fighting on both sides:

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so that sometimes brother kills brother : father son ; one kinsman another, one friend another.

By war not only *the living* are *cut off*, so as towns, cities and nations have thereby been dispeopled : but corn-fields burnt, fruit trees cut down, barns, granaries, and other like places filled with all manner of store, and other provisions both for man and beast, are destroyed, and consumed. Castles, towns, and walls beaten down. The most sacred house of God that ever was, that glorious temple built by *Solomon* was not spared, ii. *Kings* xxv. 9. Yea, famous cities, towns, and kingdoms, have by war been made into heaps of rubbish, and desolate wildernesses, full of briers, and thorns, and habitations for wild beasts, dragons and owls, and other doleful creatures. *Isaiah* vii, 20, 24.

By war the juster cause, and better part is often overthrown, and put to the worst : *might overcoming right*. For it falls out in war, as in duels, the stronger, and skilfuller, the *more expert* and active man may have the worst *cause*, and yet *overcome* the other, though the juster person.

*Mirror of Providence.* p. 686.

RIGHT HON. EDMUND BURKE.

THE first accounts we have of mankind are but so many accounts of their *butcheries*. All empires



empires have been cemented in blood ; and in those early periods when the race of mankind began first to form themselves into parties and combinations, the first effect of the combination, and indeed the *end* for which it seems purposely formed, and best calculated, is their *mutual destruction*. All antient history is dark and uncertain. One thing however is clear. There were *Conquerors, and Conquests*, in those days ; and consequently, all that devastation, by which they are formed, and all that oppression by which they are maintained.

We know little of *Sesoftris*, but that he led out of *Egypt* an army of above 700,000 men ; that he over-ran the *Mediterranean* coast as far as *Colchis*, that in some places, he met but little resistance, and of course shed not a great deal of blood ; but that he found in others, a people who knew the value of their liberties, and sold them dear. Whosoever considers the army this conqueror headed, the space he traversed, and the opposition he frequently met ; with the natural accidents of sickness, and the dearth and badness of provision to which he must have been subject in the variety of climates and countries his march lay through, if he knows any thing, he must know, that even the conqueror's army must have suffered greatly ; and that of this *immense number*, but a very small part could have returned to enjoy the plunder accumulated by the loss of so many of their companions, and the devastation of so considerable a part of the world. Considering, I say, the  
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the vast army headed by this conqueror, whose unwieldy weight was almost alone sufficient to wear down its strength, it will be far from excess to suppose that *one half* was lost in the expedition. If this was the state of the victorious, and, from the circumstances, it must have been this at the least; the vanquished must have had a much heavier loss, as the greatest slaughter is always in the flight, and great carnage did in those times and countries ever attend the first rage of conquest. It will therefore be very reasonable to allow on their account as much as, added to the losses of the conqueror, may amount to *a million of deaths*, and then we shall see this conqueror, opening the scene by the destruction of at least *one million of his species*, provoked by his ambition, without any motive but pride, cruelty and madness, and without any benefit to himself; (for *Justin* expressly tells us, he did not maintain his conquests) but solely to make so many people, in so distant countries, feel experimentally, *how severe a scourge providence intends for the human race, when he gives one man the power over many*, and arms his, naturally, impotent and feeble rage, with the hands of millions, who know no common principle of action, but a *blind obedience* to the passions of their ruler.

The next personage, who figures in the tragedies of this ancient theatre, is *Semiramis*: for we have no particulars of *Ninus*, but that he made immense and rapid conquests, which doubtless were not compassed without the usual car-

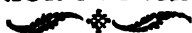


carnage. We see *an army of above three millions* employed by this martial queen in a war against the *Indians*. We see the *Indian* army still greater; and we behold a war continued with great fury and with various success. This ends in the retreat of the queen, with scarce a third of the troops employed in the expedition, which at that rate must have cost *two millions* of souls on her part; and it is not unreasonable to judge that the country which was the seat of war, must have been an *equal* sufferer. But I am content to detract from this, and to suppose that the *Indians* lost *only* half so much, and then the accompt stands thus: in *this war alone*, (for *Semiramis* had other wars) *in this single reign, and in this one spot of the globe, did three millions of souls expire, with all the horrid and shocking circumstances which attend all wars, and in a quarrel, in which none of the sufferers could have the least rational concern.*

The *Babylonian, Assyrian, Median, and Persian* Monarchies must have poured out *seas of blood* in their formation, and in their destruction. The armies and fleets of *Xerxes*, their numbers, the glorious stand made against them, and the unfortunate event of all his mighty preparations, are known to every body. In this expedition draining half *Asia* of its inhabitants, he *led an army of about two millions to be slaughtered and wasted, by a thousand fatal accidents, in the same place where his predecessors had before, by a similar madness, consumed the flower of so many kingdoms, and wasted the force of*

so extensive an empire. It is a cheap calculation to say, that the *Persian* empire in its wars, against the *Greeks* and *Scythians*, threw away at least *four millions* of its subjects, to say nothing of its other wars, and the losses sustained in them. These were their losses abroad; but the war, was brought home to them, first by *Agefilaus*, and afterwards, by *Alexander*. I have not the books necessary to make very exact calculations; but you will agree with me, that to form this hero no less than *twelve hundred thousand lives* must have been sacrificed; but no sooner had he fallen himself a sacrifice to his vices, than a thousand breaches were made for ruin to enter, and give the last hand to this scene of misery and destruction. His kingdom was rent and divided; which served to employ the more distinct parts to *tear each other to pieces and bury the whole in blood and slaughter*. The kings of *Syria* and of *Egypt*, the kings of *Per-gamus* and *Macedon*, without intermission *wor-ried* each other for above *two hundred years*; until at last a strong power arising in the west, rushed in upon them and silenced their tumults by involving all the contending parties in the same destruction. It is little to say, that the contention between the successors of *Alexander* depopulated that part of the world of at least *two millions*.

The struggle between the *Macedonians* and *Greeks*, and before that, the disputes of the *Greek* commonwealths among themselves, for an unprofitable *superiority*, form one of the bloodi-



bloodiest scenes in history. One is astonished how such a *small spot* could furnish men sufficient to sacrifice to the *pitiful ambition* of possessing five or six thousand more *acres*, or two or three more *villages*. Yet to see the acrimony and bitterness with which this was disputed between the *Athenians* and *Lacedæmonians*; what armies cut off; what fleets sunk, and burnt; what a number of cities sacked, and their inhabitants slaughtered, and captivated; one would be induced to believe the decision of the fate of mankind at least depended upon it! But these disputes ended as all such ever have done, and ever will do; in a real *weakness* of *all parties*; a momentary shadow, and dream of power in some one; and the subjection of all to the yoke of a stranger, who knows how to profit of their divisions. This at least was the case of the *Greeks*; and sure from the earliest accounts of them in their absorption into the *Roman* empire, we cannot judge that their intestine divisions, and their foreign wars, consumed less than *three millions* of *their inhabitants*.

What an *Aceldama*, what a *FIELD OF BLOOD* *Sicily* has been in ancient times, whilst the mode of its government was controverted between the republican and tyrannical parties, and the possession struggled for by the natives, the *Greeks*, the *Carthaginians*, and the *Romans*.

You will remember the total destruction of such bodies as an army of 300,000 men. You will find *every page* of its history *dyed in blood*, and blotted and confounded by tumults, rebel



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lions, massacres, assassinations, proscriptions, and a series of *horror* beyond the histories perhaps of any other nation in the world ; though the histories of all nations are made up of *similar* matter. I once more excuse myself in point of exactness for want of books. But I shall estimate the *slaughters* in this island but at *two millions* ; which your lordship will find much short of the reality.

Let us pass by the wars, and the consequences of them, which wasted *Grecia-Magna*, before the *Roman* power prevailed in that part of *Italy*. They are perhaps exaggerated ; therefore I shall only rate them at *one million*. Let us hasten to open that great scene which establishes the *Roman* empire, and forms the grand catastrophe of the ancient drama. This empire, whilst in its *infancy*, began by an effusion of human *blood* scarcely credible. The neighbouring little states teemed for new destruction : the *Sabines*, the *Samnites*, the *Æqui*, the *Volsci*, the *Etrurians*, were broken by a series of slaughter, which had *no interruption for some hundreds of years* ; slaughter which upon all sides consumed *more than two millions* of the wretched people. The *Gauls* rushed into *Italy* about this time, and added the total destruction of their own armies to those of the ancient inhabitants. In short, it were hardly possible to conceive a more horrid and *bloody picture*, if that which the *Punic* wars, that ensued soon after, did not present one, that far *exceeds* it. Here we find that Climax of devastation, and ruin,

ruin, which seemed to *shake* the whole earth. The extent of this war which vexed so many nations, and both elements, and the havock in the human species caused in both, really astonishes beyond expression when it is nakedly considered, and those matters which are apt to divert our attention from it, the characters, actions, and designs of the persons concerned, are not taken into the accompt.

These wars, I mean those called the *Punic* wars, could not have stood the human race in less than *three millions* of the species. And yet this forms but a *part* only, and a *very small part*, of the havock caused by the *Roman* ambition. The war with *Mithridates* was very little less bloody; that prince cut off at one stroke 150,000 *Romans* by a massacre. In that war *Sylla* destroyed 300,000 men at *Cheronea*. He defeated *Mithridates'* army under *Dorilaus*, and slew 300,000. This great and unfortunate prince lost another 300,000 before *Cyzicum*. In the course of the war he had innumerable other losses; and having many intervals of success, he revenged them severely. He was at last *totally* overthrown; and he crushed to pieces the king of *Armenia* his ally, by the greatness of his ruin. All who had connexions with him shared the same fate. The merciless genius of *Sylla* had its full scope; and the streets of *Athens* were not the only ones which ran with blood. At this period the sword *glutted* with foreign slaughter, turned its edge upon the bowels of the *Roman* republic itself; and

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presented a scene of cruelties and treasons enough almost to obliterate the memory of all the external devastations.

I intended to have proceeded in a sort of method, in estimating the numbers of mankind cut off in these wars which we have on record. But I am obliged to alter my design. Such a tragical uniformity of havock and murder would disgust : and I confess I already feel my eyes ake by keeping them so long intent on so bloody a prospect.

I shall observe little on the *Servile*, the *Social*, the *Gallic*, and *Spanish wars* ; nor upon those with *Jugurtha*, nor *Antiochus*, nor many others equally important, and carried on with equal fury. The butcheries of *Julius Cæsar* alone, are calculated by somebody else ; the numbers he has been a means of destroying have been reckoned at 1,200,000. But to give your lordship an idea that may serve as a standard, by which to measure, in some degree, the others ; you will turn your eyes on *Judea* ; a very inconsiderable spot of the earth in itself, though ennobled by the singular events which had their rise in that country.

This spot happened, it matters not here by what means, to become at several times extremely populous, and to supply men slaughterers scarcely credible, if other well known and well attested ones had not given them a colour. The first settling of the *Jews* here, was attended with an almost entire extirpation of all the former inhabitants. Their own civil wars, and



those with their petty neighbours, consumed vast multitudes, almost every year, for several centuries: and the irruptions of the kings of *Babylon* and *Assyria* made immense ravages. Yet we have their history but partially, in an indistinct confused manner; so that I shall only throw the strong point of light upon that part which concludes with *Roman* history, and of that part only on the point of time when they received the great and final stroke which made them no more a nation; a stroke which is allowed to have cut off little less than *two millions* of that people. I say nothing of the loppings made from the stock whilst it stood; nor from the suckers that grew out of the old root ever since. But if in this *inconsiderable part* of the globe, such a carnage has been made in two or three short reigns, and that this carnage, great as it is, makes but a minute part of what the histories of that people inform us they suffered; what shall we judge of countries more extended, and which have waged wars by far more considerable?

Instances of this sort compose the uniform of history. But there have been periods when no less than *universal destruction* to the race of mankind seems to have been threatened. When the *Goths* the *Vandals* and the *Huns* poured into *Gaul*, *Italy*, *Spain*, *Greece*, and *Africa*, carrying destruction before them as they advanced, and leaving horrid desarts every where behind them. *Vastum ubique silentium, secreti colles, fumantia procul tecta; nemo exploratoribus,*  
H 3
obvius.

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*obvius*,† is what *Tacitus* calls *victoriæ facies*. It is always so; but was here emphatically so. From the North proceeded the swarms of *Goths*, *Pandals*, *Huns*, *Ostrogoths*, who ran towards the South into *Africa* itself, which suffered as all to the North had done. About this time another torrent of barbarians, animated by the same fury, and encouraged by the same success, poured out of the south, and ravaged all to the North-East and West, to the remotest parts of *Persia* on one hand, and to the banks of the *Lore*, or further, on the other; destroying all the proud and curious monuments of human art, that not even the memory might seem to survive of the former inhabitants. What has been done since, and what will continue to be done whilst the same inducements to war continue, I shall not dwell upon. I shall only in one word mention the horrid effects of bigotry and avarice, in the conquest of *Spanish America*; a conquest on a low estimation effected by the murder of ten millions of the species.

I shall draw to a conclusion of this part, by making a general calculation of the whole. I think I have actually mentioned above *thirty-six millions*. I have not particularized any more. I don't pretend to exactness; therefore for the sake of a general view, I shall lay together all those actually slain in battles, or who have perished in a no less miserable manner by the other destructive consequences of war, from

\* A dreary silence extended on every side; the hills were solitary; houses every here and there were discerned smoking among their ruins; scouts searched the province in vain, not a single inhabitant was to be found.

the



the beginning of the world to this day, in the four parts of it, at *a thousand times as much*; no exaggerated calculation, allowing for time and extent. We have not perhaps spoke of the *five hundredth* part; I am sure I have not of what is actually ascertained in history; but how much of these butcheries are only expressed in generals, what part of time history has never reached, and what vast spaces of the habitable globe it has not embraced, I need not mention; I need not enlarge on these torrents of silent and inglorious blood which have glutted the thirsty sands of *Afric*, or discoloured the polar snow, or fed the savage forests of *America*, for so many ages of continual war; shall I, to justify my calculations from the charge of extravagance, add to the account those *skirmishes* which happen in all wars, without being singly of sufficient dignity in mischief, to merit a place in history, but which by their frequency compensate for this comparative innocence; shall I inflame the account by those general massacres which have devoured whole cities and nations; those wasting pestilences, those consuming famines, and all those furies that follow in the train of war? I have no need to exaggerate; and I have purposely avoided a parade of eloquence on this occasion. I should despise it upon any occasion; else in mentioning these slaughters, it is obvious how much the whole might be heightened, by an affecting description of the horrors that attend the wasting of kingdoms, and sacking of cities. But I do

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do not write to the vulgar, nor to that which only governs the vulgar, their passions. I go upon a naked and moderate calculation, just enough, without a pedantical exactness, to give some feeling of the effects of political society. *I charge the whole of these effects on political society.* I avow the charge, and I shall presently make it good.

The numbers I particularized, are about *thirty six millions*. Besides those killed in battles I have said something, not half what the matter would have justified, but something I have said, concerning the *consequences* of war even more dreadful than that monstrous *carnage* itself which shocks our humanity, and almost staggers our belief. So that allowing me in my exuberance one way, for my deficiencies in the other, you will find me not unreasonable.

I think the numbers of men now upon earth are computed at\* 500 millions at the most. Here the slaughter of mankind, on what you will call a *small calculation*, amounts to upwards of *seventy times* the number of souls this day on the globe.† A point which may furnish matter of reflection to one inclined to draw consequences.

\* Guthrie states the population of the globe at nine hundred fifty three millions.

† There appears a little ambiguity in this place, which is easily rectified by a reference to what is said in page 87.—Mr. Burke has actually ascertained from historic proof, that 36 millions have perished in the various wars



I now come to show, that *political society* is justly chargeable with much the greatest part of this destruction of the species. To give the fairest play to every side of the question, I will own that there is a haughtiness and fierceness in human nature, which will cause innumerable broils, place men in what situation you please ; but owning this, I still insist in charging it to political regulations, that these broils are so frequent, so cruel, and attended with consequences so deplorable. In a state of nature, it had been impossible to find a number of men, sufficient for such slaughters, *agreed* in the same bloody purpose ; or allowing that they might have come to such an agreement, (*an impossible supposition*) yet the means that simple nature has supplied them with, are by no means adequate to such an end ; many scratches, many

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detailed ; and he has assumed as a probable supposition, that in the four parts of the globe, from the beginning of the world to the time of his writing, there have perished by wars and their consequences, a thousand times as many, making in the aggregate 36036 millions, which divided by 500 millions, the assumed population of the earth, the quotient will amount to more than SEVENTY TIMES. But if we take the population at 953 millions, as stated above, the quotient will then shew that nearly THIRTY-NINE TIMES, the present number living upon earth, have been sacrificed by these infernal butcheries ! Mr. Burke's essay was published about 1772, so that the above estimation includes none of those untold millions who have perished in the wars of America, Germany, France, Spain, the East and West Indies, &c. &c. &c. nor in those which have desolated the CIVILIZED WORLD, as it is called, for these last eighteen years.

*bruises ;*



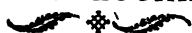
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*bruises ; undoubtedly would be received upon all hands ; but only a FEW a very few deaths. Society and politics, which have given us these destructive views, have given us also the means of satisfying them. From the earliest dawnings of policy to this day, the invention of men has been sharpening and improving the mystery of murder, from the first rude essays of clubs and slaves, to the present perfection of gunnery, cannoning, bombarding, mining, and all these species of artificial, learned, and refined cruelty, which make a principal part of what politicians have taught us to believe is our principal glory.*

*How far mere nature would have carried us, we may judge by the example of those animals, who still follow her laws, and even of those to whom she has given dispositions more fierce, and arms more terrible than ever she intended we should use. It is an incontestible truth that there is more havock made in one year by men, than has been made by all the Lions, Tygers, Panthers, Ounces, Leopards, Hyenas, Rhinoceroses Elephants, Bears, and Wolves, upon their several species, since the beginning of the world ; though these agree ill enough with each other, and have a much greater proportion of rage and fury in their composition than we have. But with respect to you ye legislators, ye civilizers of mankind ! with respect to you be it spoken, your regulations have done more mischief in cold blood, than all the rage of the fiercest animals in their greatest terrors, or fury, has ever done, or ever could do !*

*Vindication of Natural Society.*

# THE WARRIOR'S LOOKING GLASS. 91



DR. JONATHAN SWIFT.

THE CELEBRATED DEAN OF ST. PATRICK'S DUBLIN.



[I WAS] asked, what were the usual causes or motives that made one country go to war with another? I answered, they were innumerable; but I should only mention a few of the chief. Sometimes the ambition of princes, who never think they have land or people enough to govern. Sometimes the corruption of ministers, who engage their master in a war in order to stifle or divert the clamour of the subjects against their evil administration. Difference in opinions hath cost many millions of lives: for instance whether *flesh* be *bread*, or *bread* be *flesh*;<sup>\*</sup> whether the juice of a certain berry be blood or wine; whether *whistling* be a vice or a virtue;† whether it be better to *kiss a post* or throw it into the fire;‡ what is the best colour for a *coat*, whether *black*, *white*, *red*, or *grey*; and whether it should be *long* or *short*, *narrow* or *wide*, *dirty* or *clean*, with many more.§ Neither are any wars so furious and bloody, or of so long continuance, as those occasioned by differences in opinion, especially if it be in things indifferent.

Sometimes the quarrel between two princes

\* Transubstantiation. † Church-music. ‡ Kissing a cross.

§ The colour and make of sacred vestments, and different orders of popish ecclesiastics.

is

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is to decide which of them shall disposses a third of his dominions, where neither of them pretend to any right. Sometimes one prince quarrelleth with another, for fear the other should quarrel with him. Sometimes a war is entered upon because the enemy is too strong; and sometimes because he is too weak. Sometimes our neighbours want the things which we have, or have the things which we want; and we both fight till they take ours, or give us theirs. It is a very justifiable cause of war, to invade a country after the people have been wasted by famine, destroyed by pestilence, or consumed by factions among themselves. It is reasonable to enter into a war against our neighbours, when one of his towns lie convenient to us, or a territory of land, that would render our dominions united and compact. If a prince shall enter into a nation, where the people are poor and ignorant, he may lawfully put them to death or bondage, and make slaves of the women, children, and reduce them from the state of innocence to being. It is a very common, reasonable, and frequent practice, when a prince desires the assistance of another prince, to require him to furnish him with a number of soldiers, that the more he can have, the more he can overcome the invader, the more he can maintain himself, and kill, and destroy the enemy. It is a very common practice, when a prince desires to revenge a wrong, to require him to furnish him with a number of soldiers, that the more he can have, the more he can overcome the invader, the more he can maintain himself, and kill, and destroy the enemy. It is a very common practice, when a prince desires to revenge a wrong, to require him to furnish him with a number of soldiers, that the more he can have, the more he can overcome the invader, the more he can maintain himself, and kill, and destroy the enemy.

There



There are likewise a kind of beggarly princes in Europe, not able to make war by themselves, who hire out their troops to richer nations, for so much a day to each man, of which they keep three fourths to themselves, and it is the best part of their maintenance.



I RELATED the revolution under the prince of Orange; the long war with France entered into by the said prince and renewed by his successor, wherein the greatest powers of Christendom were engaged, and which still continued: I computed, at his request, that *about a million of men* might have been *killed* in the whole progress of it; and perhaps a *hundred* or more *cities taken*, and *five times* as many *ships burnt or sunk*.

What you have told me (said my master) upon the subject of war, *does indeed discover most admirably the effect of that reason you pretend to*: however it is happy, that the shame is greater than the danger; and that nature has left you utterly incapable of doing much mischief. For, your mouths, lying flat with your faces, you can hardly bite each other to any purpose, unless by consent. Then as to the claws upon your feet before and behind, they are so short and tender, that one of our yahoos would drive a dozen of yours before him. And therefore in recounting the numbers of those who had been killed in battle, I cannot but think you have said *the thing which is not*.

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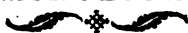
I could not forbear shaking my head, and smiling a little at his ignorance. And being no stranger to *the art of war*, I gave him a description of cannons, culverins, musquets, carbines, pistols, bullets, powder, swords, bayonets, battles, sieges, bombardments, sea-fights, ships sunk with a thousand men, twenty thousand killed on each side, dying groans, limbs flying in the air, smoke, noise, confusion, trampling to death under horses feet; flight, pursuit, victory; fields strewn with carcasses, left for food to dogs and wolves, and birds of prey; plundering, stripping, ravishing, burning, and destroying. And to set forth the valour of my own dear countrymen, I assured him that I had seen them blow up *an hundred enemies at once* in a siege, and as many in a ship; and beheld the dead bodies drop down in pieces from the clouds to the *great diversion* of the spectators.

*Gulliver's Travels, part iv. ch. v.*

F. S. DE LA MOTTE FENELON.

ARCHBISHOP OF CAMBRAY.

ALL the human kind is but *one family*, dispersed over the face of the whole earth; *all men are brothers*, and ought to love *each other* as such. Curse on those impious wretches who seek a cruel glory in the blood of their brothers.



thers, which is their own blood ! Say not, princes, that it is desirable in order to acquire glory : true glory is not to be found beyond the limits of humanity. Who prefers his own glory to the feelings of humanity, is a *monster* of pride, and not a man : he will not even obtain more than a *false glory* ; for true glory is found only in moderation and goodness. Men may *flatter* him to gratify his foolish vanity ; but they will always *say of him* in private, when they will speak sincerely, he merited glory so much *the less*, as his passion for it was unreasonable. Mankind ought not to esteem him since he so little esteemed mankind, and was prodigal of their blood through a *brutal vanity*. Happy the prince who loves his people, and is loved by them ; who confides in his neighbours, and is confided in by them ; *who instead of making war against them, prevents their having wars with each other*, and causes all foreign nations to envy the happiness of his subjects in having him for their king !

*Telemachus, b. xi.*



WAR exhausts a people, and continually exposes them to the danger of being ruined, even when they obtain the *greatest victories*. With whatever advantages a man enters into a war, he is never sure of ending it without being liable to the most tragical reverses of fortune. With whatever superiority of forces he engages

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in battle, the least mistake, a panic, a nothing *snatches the victory out of his hands, and transfers it to his enemies.* And though he held victory as it were in chains in his camp, yet he destroys *himself* in destroying his *foes.* For he depopulates his own country; he leaves the lands almost uncultivated; he interrupts trade; and what is much worse, he *weakens* the best *laws,* and winks at a *depravity* of manners. The youth no longer addict themselves to letters. The necessity of the times tolerate a pernicious licentiousness in the army. Justice, government, every thing suffers in the confusion. A king who sheds the blood of such multitudes, and causes so many calamities in order to acquire a little glory, or to extend the bounds of his kingdom, is unworthy of the glory he pursues, and deserves to lose what he possesses for having endeavoured to usurp what he has no right to.

*Telemachus, b. xiv.*

How blind a fury possesses wretched mortals ! They have but a few days to live on the earth, and those are days of sorrow ; why then will they quicken the pace of death which is already so near ? Why will they add so many shocking evils to the bitterness with which providence has subjected their span of life ? *Men are all brothers,* and yet they *tear each other in pieces.* Savage brutes are less cruel than they : lions

lions make not war upon lions, nor tygers upon tygers ; they attack but animals of a different species. Man only, notwithstanding his reason, does what those creatures which are deemed void of reason never did. And then *why these wars?* Are there not lands enough in the world to supply all men with more than they can cultivate ? What a waste of desolate tracts which mankind can never stock with inhabitants ! What then ! does ambition, a prince's aiming at the vain title of a conqueror, kindle wars in countries sufficiently large ? Yes, a *single* person, sent into the world by the Gods in their wrath, brutally *sacrifices millions* to his vanity. Every thing *must* be destroyed ; every thing *must swim in blood* ; every thing must be involved in flames, that what escapes the sword and fire, may perish by famine still more cruel than they ; and all this, that *a single man* who mocks at human nature, may gratify his humour and ambition in this general devastation. *What a monstrous kind of vanity !* Can one too much detest and despise men who have thus far forgotten humanity ? No, no, instead of being *demi-Gods*, they are *not* so much as *men*, and ought to be had in *execration* in all the ages by which they hoped to be admired.

*Telemachus, b. xvii.*

A PRINCE, whose genius is entirely military  
will levy endless wars to extend his dominions,  
and





and ruin his people to add a new title to his name. If the nation, which he now governs, is unhappy, what is it to them how many more he conquers? A foreign war, long continued, cannot fail of producing disorder at home; the manners of the victors themselves become corrupt during the general confusion. How much has Greece suffered by the conquest of Troy! She was more than ten years deprived of her kings; and wherever the flame of war is kindled, the laws are violated with impunity, agriculture is neglected, and the sciences are forgotten. The best prince, when he has a war to sustain, is compelled to the same conduct which disgraces the worst, to tolerate licentiousness, and employ villainy in his service: how many daring profligates are punished in time of peace whom it is necessary to reward during the disorders of war? No nation was ever governed by a conqueror that did not suffer by his ambition. The victorious and the vanquished are involved almost in the same ruin, while the king grows giddy amidst the tumult of a triumph. As he is utterly ignorant of the arts of peace, he knows not how to derive any popular advantages from a successful war; he is like a man that not only defends his own field, but forcibly takes possession of his neighbour's, yet can neither plough nor sow, and consequently reaps no harvest from either; he seems born, not to diffuse happiness among his subjects by a wise and equitable government, but to fill the world with violence, tumult, and desolation.

*Beauties of Fencelon.*



REV. JOHN WESLEY, M. A.

THAT vice is more profitable and pleasurable than virtue, was the devil's first preachment to our parents in paradise, "the day ye eat thereof (and *disobey* your kind creator) ye shall be as Gods!" wise, great, and happy. Thus mankind's grand deceiver tempts us still, and ruins all the *credulous* like them. The doctrine preached last week by *Tacitus*\* was similar to this: "*can peace procure a scene comparable to sympathetic feelings,—fired by war?*"

To answer this enquiry, *rise ye butchered multitudes!* and whisper what your "sympathetic feelings" were, while bleeding! dying! agonizing bodies graced the fields of battle! Languishing heaps of men breathing their last! Embrace with "sympathetic feelings" their expiring friends! Loud instruments of music labouring hard, to silence sighs! and drown their dying groans! Last, whole and wounded victors shouting over the numbers slain! (the more the better!) Then burying breathless enemies, (dear fellow mortals!) fifties, hundreds, thousands† in one doleful grave! What "*sympathetic feelings*" these! How "*moving* is this scene!" Horrid to hear of! much more to see, and share! *What seas of blood and sympathizing tears, has war (INFERNAL MONSTER!) shed on earth in seven and fifty centuries!* What

\* A writer in the *Sherborne Journal*, under that signature.

† i. Kings 22, 29.

... wounds,

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wounds, woes, deaths procured ! Say, ye immortals, slain by fire and sword ! Have you forgot your violent passage to eternity ? Can seraphs count your numbers !—speak your sorrows !—calculate your pains ? Can HE who “weighs the mountains,” weigh the worlds of grief ! sustained by myriads massacred in war ?

“ Silence in heaven there was ! ”—and needs must be ;

Such queries solv'd not by infinity !

Shall christians then assist the prince of hell, who “ was a murtherer from the beginning,” by telling the world “ the *benefit* of war ? Shall protestant publications proclaim to the nations, that “ War is a *blessing* of providence ? Shall “ sons of peace ” turn advocates for *offensive hostilities*, by asserting that “ WAR is *preferable* to PEACE ? ” Tell it not in Gath ! publish it not in the streets of Askelon ! lest uncircumcised heathens blaspheme “ the prince of peace,” because of the contrast in his *peaceless* professors. O cease ye reformed ! to contradict by your conduct a CHRISTIAN CHARACTER. Let Papist aggressors have the honour and glory of pleading for, and practising *men-killing* Crusades !

O cruel war ! O cruel sin ! O cruel crowned heads ! Who slaughter their subjects by thousands for inanimate dust ! When ONE immortal far *outweighs* in value, *worlds* of transitory wealth ! Surely, *mighty men*, says king Solomon, *shall be mightily tormented !*

*Arminian Mag. Dec. 1781 p. 658.*



SAMUEL JOHNSON, L. L. D.

IT is wonderful with what coolness and indifference the greater part of mankind see war commenced. Those that hear of it at a distance, or read of it in books, but have never presented its evils to their minds, consider it as little more than a *splendid game*, a *proclamation*, an *army*, a *battle* and a *triumph*. Some indeed must perish in the most successful field but THEY DIE UPON THE BED OF HONOUR, *resign their lives amidst the joys of conquest*, and, *filled with England's glory, smile in death* !!

The life of a modern soldier is ill represented by heroic fiction. War has means of destruction *more formidable* than the cannon and the sword. Of the thousands and ten thousands that perished in our late contests with *France* and *Spain*, a very *small part* ever felt the stroke of an enemy; the rest languished in tents and ships, amidst damps and putrefaction; pale, torpid, spiritless, and helpless; gasping and groaning, unpitied among men, made obdurate by long continuance of hopeless misery; and were at last whelmed in pits, or heaved into the ocean, without notice and without remembrance. By incommodious encampments and unwholesome stations, where courage is useless and enterprize impracticable, fleets are silently dispeopled, and armies sluggishly melted away.

Thus is a people gradually exhausted, for the

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the most part with little effect. The wars of civilized nations make very slow changes in the system of empire.\* The public perceive scarcely any alteration but an *increase* of debt; and the few individuals who are benefitted, are not supposed to have the clearest right to their advantages. If he that shared the *danger* enjoyed the *profit*, and after bleeding in the battle grew *rich* by the victory, he might shew his gains without envy. But at the conclusion of a ten years war, how are we recompensed for the death of multitudes and the expence of millions, but by contemplating the sudden glories of *paymasters* and *agents*, *contractors* and *commissaries*, whose equipages shine like meteors, and whose palaces rise like exhalations.

THESE are the *men* who, without virtue, labour, or hazard, are growing *rich* as their country is *impoverished*; they rejoice when obstinacy or ambition adds another year to the slaughter and devastation; and laugh from their desks at bravery and science, while they are adding figure to figure, and cypher to cypher, hoping for a new contract from a new armament, and computing the profits of a siege or tempest.

*Faulkland Islands.*

REV. J. BRADLEY RHYS.

WHEN we lift our arm to plunge a dagger in a human breast, even in our defence, why does the

\* This sentence accords but ill with what follows; or with the events of the last twenty years.



the hand tremble? Why shudders the heart? whence that *still small voice* within—that sometimes (even in the tempest and whirlwind of passion) pleads for non-resistance? Is it not the voice of power, under whose inspiration the apostle thus addressed those to whom he wrote—*dearly beloved, avenge not yourselves; for it is written, vengeance is mine, I will repay saith the Lord*, (Heb. x. 30.) Why do men, who have been the cause of other's death, so often make excuse for their conduct, why are there so many arguments urged to justify such acts—and why cannot men avoid recalling them to mind continually? It is not so with truth; that needs no apology: the practice of it leaves no anxiety on the mind. No doubts arise in the seasons of retirements, to lessen the satisfaction we enjoy from the conscientious performance of what we know to be right.—Truth will ever approve itself the parent of quietness, silence, and peace. Until we have experienced, in our own hearts, that *love which worketh no ill to his neighbour*, and which is *the fulfilling of the law*—that we are ready to *forgive and pray for*, even our most inveterate enemies—until the *divine spirit witnesseth with our spirit* that we may in some degree consider ourselves as *sons of that God*, who by the apostle, is emphatically stiled *love*, (i. John iv. 16.)—We know but little—we know nothing of practical christianity, *that religion which is pure and undefiled in the sight of our heavenly Father*. (James i. 27.)  
What

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What arguments can possibly be urged, that will prove to the satisfaction of the most illiterate man, who is endued with common sense, that he may, at the command of any human power, do that with innocence, which, were he to commit as an individual, he should consider as loading himself with guilt; or that under any sanction, he can be authorised in the violation of the divine law? What can possibly justify that man in bearing arms for the extermination even of his most inveterate foe, who professes a religion, which forbids him to go to law for his just rights, and requires him *rather to suffer wrong—to permit himself to be defrauded, than to return evil for evil, or engage in contention and strife?* What expectation can a christian entertain (however apparently just the cause in which he is engaged) of passing from a scene of devastation and carnage, in which he has willingly taken a part, to the realms of everlasting peace?

This opinion, that war is unlawful to christians, is not either a new or a singular opinion\*; from the time in which *it began to be preached* by the apostles *at Jerusalem*, it has never been left without witness in any age from that to the present.

For men of the most eminent abilities and extensive erudition, have never yet, nor ever will produce arguments sufficient to prove that the profession of a soldier, is consistent with the profession of christianity, or to remove the

\* See Jortin's Charge IV. Vol. vii. P. 434.

scruples

scruples of many pious well-meaning men, who can produce, and have produced, the most plain, unquestionable authority, even the express words of holy writ, aided by the clearest and soundest reasoning, to testify that those scruples are not taken up upon light and superficial grounds, but are such as must necessarily arise in the mind of every honest man who reads the New Testament, unbiased by prejudice or partiality.

*Answer to the Bishop of Rochester.*

### THE MARSHAL DUKE DE BELLEISLE.

EVERY thing is now swayed, more by superiority of force, than by circumstances; and the sword, which was formerly called the *last argument* of Kings, *ultima ratio Regum*, is now become the beginning of disputes. A *manifesto*, that no one gives any credit to, and which is published only in compliance with an old established custom, is sent to all foreign courts. *Hostilities* follow next; and this is the manner of proceeding of those whom a superiority of strength makes unfaithful to their engagements.

To the *shame* of most crowned heads, it is a *certain fact*, that of *all* the wars that have been waged, since this dreadful scourge was first known among men, *there has not been one which might not have been avoided*, if the parties concerned



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cerned would have sincerely endeavoured after an *accommodation*.

Suppose, for instance, two sovereigns have a dispute with each other, which tends to a rupture: in such a conjuncture, the means of reconciliation should first be tried. If these fail, thro' the obstinacy of one of the parties, those powers who were willing to have concurred in the accommodation, should unite together against the oppressor, in favour of the oppressed. How glorious would it be, to see princes act in this wise and prudent manner !

*Political Testament. c. xi.*

*M. DE VOLTAIRE.*

A GENEALOGIST sets forth to a prince that he is descended in a direct line from a Count, whose kindred, three or four hundred years ago, had made a family compact with a house, the memory of which is extinguished. That house had some distant claim to a province, the last proprietor of which died of an apoplexy. The province, which is some hundred leagues from him, protests that it does not so much as know him, that it is not disposed to be governed by him; that before prescribing laws to them, their consent at least was necessary; these allegations do not so much as reach the prince's ears; it is insisted on that his right is incontestible. He instantly picks up a *multitude* who have nothing to *do* and nothing to *lose*; clothes them with

with coarse blue cloth; puts on them hats bound with coarse white worsted; makes them turn to the right and left; and thus *marches* away with them to *glory*.

Other princes, on this armament, take part in it to the best of their ability, and soon cover a small extent of country with more *hireling murderers*, than Gengis Khan, or Tamerlane and Bajazet had at their heels.

People at no small distance, on hearing that fighting is going forward, and that if they would make one, there is five or six *sous* a day for them, immediately divide into two bands, like reapers, and go and sell their services to the best bidder.

These multitudes furiously *butcher* one another, not only without having any concern in the quarrel, but without so much as *knowing what it is about*.

Sometimes five or six powers are engaged, three against three, two against four, sometimes even one against five, all equally detesting one another, and friends and foes by turns, agreeing only in one thing, *to do all the mischief possible*.

*Philosoph. Dict. Art. War.*

FAMINE, the plague, and war, are the three most famous ingredients in this lower world. Under famine may be classed all the noxious food which want obliges us to have recourse to, thus shortening our life while we hope to sup-

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port it. In the plague are included all contagious distempers, and there are not less than two or three thousand.

These two gifts we hold from Providence; but war in which they are *concentred* we owe to the fancy of three or four hundred persons scattered over the surface of the globe, under the name of *princes and ministers*; and on this account it may be that in several dedications they are called *living images of the deity*.

The most hardened flatterers will allow, that war is ever attended with plague and famine, especially if he has seen the military hospitals in *Germany*, or passed through some villages where some notable feat of arms has been performed.

It is unquestionably a *very notable art* to ravage countries, destroy dwellings, and one year with another, out of a *hundred thousand men to cut off* forty thousand.

An odd circumstance in this *infernal* enterprize is, that every *chief* of these *ruffians* has his colours *consecrated*, and solemnly *prays* to God before he goes to destroy his neighbour. If the *slain* in a *battle* do not *exceed* two or three thousand, the fortunate commander *does not think it worth thanking God for*; but if, besides *killing* ten or twelve thousand men, he has been so far favoured by heaven as totally to destroy some remarkable *place*, then a *verbose hymn is sung* in four parts, composed in a language unknown to all the combatants.

*All countries pay a certain number of orators to celebrate*



*celebrate these sanguinary actions, some in a long black coat, and over it a short docked cloak ; others in a gown with a kind of shirt over it.—They are all very long winded in their harangues, and to illustrate a battle fought in Wateravia, bring up what passed thousands of years ago in Palestine.*

Among five or six thousand such *declamations* there may be, and that is the most, three or four written by a Gaul, named MASSILLON, which a gentleman may bear to read, *but in not one of all these discourses has the author the spirit to animadvert on WAR, that scourge and crime which includes all others.* These groveling speakers are continually prating *against* love, mankind's only solace, and the only way of repairing it's losses ; not a word do they say of the *detestable* endeavours of the mighty for its destruction.

BOURDALOUE ! *a very bad sermon hast thou made against impurity, but not one, either bad or good, on those various kinds of murders, those robberies, those violences, that universal rage, by which the world is laid waste.*

Ye bungling soul physicians ! to bellow for an hour or more against a few flea bites, and not say a word about that *horrid distemper which tears us to pieces.* Burn your books, ye moralizing philosophers ! *While the humors of a few shall make it an act of loyalty to butcher thousands of our fellow creatures, the part of mankind dedicated to heroism will be the most execrable and destructive monsters in all nature.* Of what avail is humanity, benevolence, modesty, temperance, mildness, discretion, and piety, when half a

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pound of lead, discharged at the distance of six hundred paces, shatters my body? When I expire at the age of twenty, under pains unspeakable, and amidst thousands in the same *miserable* condition; when my eyes at the last opening see my native town in a blaze; and the last sounds I hear are the shrieks and groans of women expiring among the ruins, and all for the pretended *interest* of a man who is a stranger to us?

*Philosoph. Dict. Art. War.*

### LITERAL PROSE TRANSLATION

*Of Voltaire's celebrated Poem entitled "Tactique."*

I WENT last monday to the shop of my bookseller, whose warehouses, with all their variety, often afford me nothing to read. I have got to-day said he, by good luck, a new work, necessary to the happiness of mankind, and as full of instruction as delight. No one ought to neglect the perusal of this performance; the destiny of all depends upon it: let me send it you: it is entitled TACTICS.\*

Tactics! said I. Alas! to this day I have been ignorant of the meaning of this learned noun substantive.

It is a word answered my bookseller, that is

\* The work alluded to is the Tactics of M. Guibert.

descended



descended to us from the Greeks.† It signifies *the great art*, or *the art* by way of eminence. The sanguine wishes of the most daring genius find themselves here fully gratified.

I bought his *Tactics*, and rejoiced in the purchase. I hoped to find in this divine work, the art of lengthening my life; of surmounting the miseries with which it is infested; of cultivating my taste; of subduing my passions; of subjecting my desires to the yoke of reason; of being just towards all men, without ever being their dupe. I shut myself up in my study, I read, I devour, I digest every word of so admirable a work. Great Gods! *the object of this was to instruct men to cut each others' throats.*

I learned that formerly, in Germany, a guileless monk, to amuse his leisure, invented a certain composition of brimstone and saltpetre; that a large leaden ball, thrown out with a terrible report, ought to be directed to a certain height in order to descend to a certain level: and that this rule being attended to, death infallibly flies out from a brass cylinder in a certain curve called a parabola, and overturns being once repeated and managed with sufficient skill, a hundred blue automata standing all in a row. In a word, musket, dagger, sword with a sharp edge or a sharp point, are all good, all worthy of honour, provided that they kill.

In another chapter, the author describes a set of highwaymen prepared for nightly depredation, who having taken their stand in a hol-

† It is derived from a Greek word signifying to arrange or put in-order.



low way, and being properly furnished with sabres and scaling ladders, proceed in the first place without sound of trumpet or drum, to the assassinations of five or six centinels; afterwards, having dextrously climbed the walls of a city, while each honest trader was sleeping securely in his bed, they spread from street to street fire and sword, stab the men, ravish their wives, knock out the brains of the young children, and at length, exhausted with so many efforts, carouse the wine of another in the midst of bleeding bodies. The next morning they proceed as in duty bound, to return thanks to God for their heroical enterprize; to tell him in Latin with a nasal twang, that he alone is their protector; that while the town was in flames, they could do nothing without him, that one can neither rob nor ravish to one's heart's-content, nor massacre the defenceless, without God to second our undertakings.

Surprized as I was at the discovery of this boasted art, I hastened once more to my bookseller, out of breath with horror and amaze, returned to him his volume, and exclaimed, my eyes flashing with rage :

Begone, accursed bookseller of Beelzebub ! carry your Tactics to the *Chevalier de Tot*. He teaches the Turks to march in the name of the Lord ; he instructs unbelievers to cover the *Dardanelles* with their cannon, and kill the inhabitants of the christian world. Begone ! address yourself to the *Count de Romanzow* ; to the pitiless conqueror of *Azof* and *Bender* ; but chiefly



chiefly offer this admirable performance to *the great Frederic*. He knows more of this art than your author, and is upon more confidential terms with Lucifer. He is consummate master of this horrible science, more perfect in it than either *Gustavus* or *Eugene*. Begone ! I will never believe that human nature came out (God knows when) from the hands of its creator, thus to insult its omnipotent benefactor, to be guilty of so much extravagance, and so much insanity. Man, with his ten fingers, unarmed either for attack or defence, was never formed violently to abridge a life which necessity has already rendered so short. The gout with its chalk-stones, and the hardened slime which forms itself into pebbles at the bottom of the bladder, the fever, the catarrh, and a hundred diseases more dreadful ; a hundred mountebanks in ermine, still more the foes of our peace, would have been sufficient to render this globe a valley of tears, without its being necessary to invent this *sublime art of war*.

The whole *race of heroes* are my aversion ; from *Cyrus* the great, down to that illustrious prince\* that taught *Lentulus* to conquer. Talk to me as you please of their conduct, sagacity, and generalship, I fly from them all, and give them to the —————

*Poems.*

\* Frederick II. King of Prussia.

*Mr.*



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MR. JOHN WALKER.

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THE melancholy retrospect, that history affords of the *calamities* of past ages, has been augmented through the *depraved taste* of men, who have, in all ages, *since the practice of war was introduced upon earth*, unhappily lavished the bewitching reward of *praise* on the *destroyers* of men ; and the eager desire for *false* glory, which has stimulated poor mortals to their mutual destruction, and necessarily swelled the historic page with *rueful* feats of arms, seems to have almost precluded, from the records of antiquity, any account of the *sweet* fruits of peace : nations have seldom desired to be accounted an inglorious people, living in quietness and ease, while their exploits in battle have been extravagantly delineated. The pious *philosopher*, spending his time and himself for the good of mankind, the husbandman, mechanic, and physician, with all their useful labours, cut but a *poor figure* in the annals of time ; while the *hero*, the *man of war*, rises glaringly to view, mounted on trophies, the wreck of nations ; hence history, to a feeling mind, will appear little more than a catalogue of human woes. In *one page* we often see thousands *devoted* to the *sword*, and the victor's triumph, raised at an expence of blood, which a remote nation mourns with floods of tears ; while the sweet intervals of peace, which all nations have probably

bably enjoyed a greater share of, than a mere superficial view of history would encourage us to believe, have often been passed over in silence, and buried in oblivion.

THE destroyers of the human race, the ravagers of towns, and the desolators of countries, excite terror in their day, and spread extensive ruin, which it may take ages to repair; such have been *Alexander*, *Genghiscan*, and *Tamerlane*: such has been, in degree, every warrior from *Nimrod* to the present day.

In their own life time these most mighty hunters set one tribe of men against another, and the battle is continued down to the latest times: children are nursed up in the prejudices of their fathers, and hence, instead of passing along together cordially through this life, which at best, is but a vale of tears, and therefore better suited to our present state of being, (for who has not experienced that affliction sweetens the spirit?) by our mutual strifes and animosities, our prejudices and bigotry, we convert it into an *howling wilderness*; many of the endearments of domestic life, or good neighbourhood, are stifled and unknown; the peace and harmony of nations are interrupted and destroyed: and *religion*, pure and undefiled religion, which to let it have it's perfect work in the world, would do away the confusion of Babel, and melt down all the different nations and languages into *one people* and one language, in-  
to

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to one family, with all its members mutually intelligible and agreeable to each other as over the earth, religion is driven from the societies of men, prejudice and superstition take it's place, and cause, create, and multiply the evils of society.

*Elements of Geography.*

HENRY REDHEAD YORKE, Esq.

IN perusing the annals of ancient or modern story, we may easily discover the manner in which the decrees of nature have been violated and insulted. Ideots, knaves, and despots, have ordinarily decided the fate of men, and to gratify their criminal ambition and avarice, the *Demon of Carnage* has been let loose to wander in madness over the world.

Whole countries, where peace and plenty once smiled, have been converted into vast and frightful deserts, and the universe has suffered a depopulation that philosophy contemplates in sorrow. During all ages, the repose of the world has been disturbed by the agitation of one great, though simple question,—not whether there be power, nor whence it came, but who should have it. The woeful chronicle of human miseries is filled up with the narrative of the quarrels of Kings, Priests, Nobles, and Prostitutes, on this account, and of the millions of victims sacrificed to their caprice and brutal fury.

WAR

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WAR has ever been the wretched policy of courts, to uphold their government. Nations cannot war with each other, for nature forbids it. During its continuance, *Commerce droops* her head, *Population ceases*, and *thousands of helpless families lose their support*. While multitudes perish on the horrid day of conflict, others are crushed beneath a dead weight of taxes, which are tripled and rigorously exacted, to defray its expences ; a vast portion of the earth remains uncultivated for want of husbandmen, and the other part is laid waste, by the marching or combat of armies.

*The field of victory is a vast burying place,—a dreadful field of desolation and of mourning; where it is pretended that laurels are reaped ; but alas ! the real harvest is of human existence. Thus under every aspect of War, nations have all to lose and nothing to gain, for even conquest is perishable, and often as ruinous as defeat.*

It appeared to me from what I had read, and what I had seen, that *war can never benefit the PEOPLE*, because their happiness consists in order, plenty, and liberty, and as it discomposes all these, they must be plunged sooner or later into an abyss of misery. It is commonly proclaimed in *haste* and always *conducted in CRUELTY* (*for what is honourable war, but honourable butchery ?*) and its most inevitable consequence is, the loss of some portion or other of public liberty, by the influence of corruption and additional taxes.

The appointment and regulation of a stand-

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*ing army* give a great patronage to a minister and patronage always creates dependance. It cannot then be wondered at, that they should adjust in cold blood, *where* the thunder of arms shall be directed, and where guiltless towns, females, infants, shall be devoted to plunder, violence and slaughter. The glory and honour of antiquity, it is true, consisted in murder, robbery, and havoc ; but its *example* ought not to be a *precedent for us*, in these enlightened times, when all men sigh after peace.

Tyrants are meddlers, therefore, from necessity ; and history blushes when she records the lives of royal and noble Quixottes, who are ever sallying forth in quest of adventures, quarrelling with unoffending beings, and repairing injuries that have never been complained of.

In the various contentions of human life, men *peaceably* recur to the arbitrations of Justice ; and nations would be governed by the same principle, if individuals did not preside over the actions and lives of men. They *declare wars at random*—it is the wretched lot of the PEOPLE to *wage them*.

Commerce, which is nothing more than a peaceable and friendly intercourse between nations, must be suspended, if not destroyed, during a war ; and a circumstance the most peculiarly aggravating is, that those who fight, pay also, and then the *blood* and *gold* of men become *synonymous* terms. Privileged orders may roll in dissipation and security, in the *midst* of the din of arms, because they are the unceasing  
causes

## THE WARRIOR'S LOOKING GLASS. 119

*causes* of war ; even to priests, who, from their professions, should be the *ministers* of peace, wars can never be deplorable, as long as their *revenues* and *tylthes* are faithfully paid. It is not surprizing that *from* their *pulpits* they should vomit forth desolation and bloodshed, since they constitute a part of the *privileged* corps, and their political existence is ensured, so long as the rest of the craft uphold their authority by arms. Ever at war with nature, and with nature's favourite—the husbandman, the priest can calmly *fiddle* when Europe is in flames, clasp the military and *honourable* butcher to his arms or receive him with a solemn and starched grimace at the *altar* of the God of Peace. The meek eye of religion turns aside in *horror* from this atrocious spectacle ! Happy had it been for the sons of the earth, if their *crowned* and *mitred* tyrants, instead of delivering up to massacre millions of useful beings, to avenge their quarrels, and those of their harlots, had erected a public theatre, and with poignards in their hands, exhibited to the world the utility and glory of war. One generous example would have curbed the unbridled fury of future heroes, the lives of millions have been saved, and the world been this day in peace.

*Reason urged against Precedent, p. 22.*



MR.

Mr. —, MANDEVILLE.

WHAT mortal that had never seen a *soldier*, could look without laughing, upon a man accoutred with so much paltry gaudiness and affected finery? The coarsest manufacture that can be made of wool, dyed of a brickdust color, goes down with him, because it is in imitation of scarlet or crimson cloth; and to make him think himself as like his officer as 'tis possible, with little or no cost, instead of silver or gold lace, his hat is trimmed with white or yellow worsted, which in others would deserve Bedlam; yet these fine allurements, and the noise made upon a calf's skin, have drawn in, and been the destruction of more men in reality, than all the bewitching voices of women ever slew in jest. To day the swineherd puts on his red coat, and believes every body in earnest that calls him a gentleman, and two days after serjeant Kite gives him a swinging rap with his cane, for holding his musket an inch higher than he should do. As to the real dignity of the employment, in the two last wars, officers, when recruits were wanted, were allowed to list fellows convicted of burglary and other capital crimes, which shews that to be made a soldier is deemed to be a preferment next to hanging. A trooper is yet worse than a foot soldier, for when he is most at ease, he has the mortification of being groom to a horse that spends more money

money than himself. When a man reflects on all this, the usage they generally receive from their officers, their pay and the care that is taken of them, when they are not wanted, must he not wonder how wretches can be so silly as to be proud of being called gentlemen soldiers?

*Fable of the Bees: Remark (R)*

M. DE ST. PIERRE,

POLITICIANS consider war as necessary to a state because, as they pretend, it takes off the superflux of mankind. In general they have a very limited knowledge of human nature. Independent of the resources of the sub-division of property, which multiplies the fruits of the earth, there is no country but what has the means of emigration within it's reach, especially since the discovery of the new world. Besides, even the best peopled states contain immense tracks of uncultivated land. China and Bengal are, I believe, the countries on the globe which contain most inhabitants. In China, nevertheless, are many and extensive deserts, amidst it's finest provinces, because avarice attracts their cultivators to the vicinity of great rivers and cities, for the conveniency of commerce. Many enlightened travellers have made this observation.

*Studies of Nature, St. vii.*



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T. JARROLD, M. D.

MAN has sufficient liberty, sufficient power, to keep down the population of any country to any standard he may please by violence and bloodshed; but God has not appointed him to that task; he is not an executioner by nature; and the office never becomes him. A man, covered with blood, destroying the labour of the husbandman, and sowing the seeds of pestilence, is not acting a useful, consequently not a natural or becoming part. If the pages of history are sullied with such characters, their dependents are to be pitied, and they execrated.

*Dissertations on Man, p. 73.*

RIGHT HON. EDMUND BURKE.

WHEN at length Hyder Ali found that he had to do with men\* who either would sign no convention, or whom no treaty, and no signature could bind, and who were the determined enemies of human intercourse itself, he decreed to make the country possessed by these incorrigible and predestinated criminals a memorable example to mankind. He resolved, in the gloomy

\* Servants of the East-India Company.

recesses



recesses of a mind capacious of such things, to leave the whole Carnatic an everlasting monument of vengeance ; and to put *perpetual desolation* as a barrier between him and those against whom the faith which holds the moral elements of the world together was no protection. He became at length so confident of his force so collected in his might, that he made no secret whatever of his dreadful resolution. Having terminated his disputes with every enemy, and every rival, who buried their mutual animosities in their common detestation against the creditors of the *Nabob of Arcot*, he drew from every quarter, whatever a savage ferocity could add to his new rudiments in the arts of destruction ; and compounding *all* the materials of fury, havoc, and desolation *into one* black cloud, he hung for a while on the declivities of the mountains. Whilst the authors of all these evils were idly and stupidly gazing on this menating meteor, which blackened all their horizon, it suddenly burst, and poured down the whole of its contents upon the plains of the Carnatic. Then ensued a scene of woe, the like of which no eye had seen, no heart conceived, and which no tongue can adequately tell. *All the horrors of war before known or heard of, were mercy to that new havoc.* A storm of universal fire blasted every field, consumed every house, destroyed every temple. The miserable inhabitants flying from their flaming villages, in part were slaughtered ; others, without regard to sex, to age, to the respect of rank,

or

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or sacredness of function; fathers torn from children, husbands from wives, enveloped in a whirlwind of cavalry, and amidst the goading spears, of drivers, and the trampling of pursuing horses, were swept into captivity, in an unknown and hostile land. Those who were able to evade this tempest, fled to the walled cities. But escaping from fire, sword, and exile, they fell into the jaws of famine.

For eighteen months, without intermission, this destruction raged from the gates of *Madras*, to the gates of *Tanjore*; and so completely did these masters in their art, *Hyder Ali*, and his more ferocious son, absolve themselves of their impious vow, that when the *British Armies* traversed, as they did, the *Carnatic*, for *hundreds of miles* in all directions, through the whole line of their march *they did not see one man, not one woman, not one child, not one four-footed beast of any description whatever!* One dead uniform silence reigned over the whole region!!!

*Speech on the Nabob of Arcot's debts.*

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### CAUSES OF WAR.

—♦♦♦♦—  
*MR. GORDON:*

**H**ow many peaceable nations have been robbed, how many millions of innocents butchered out of mere honour, princely honour? His grace,

grace, VILLIERS first duke of Buckingham, engaged his country in *two* mad wars at once, with the two greatest powers in Europe, because his honour had suffered a rebuff in his attempts to debauch two great foreign ladies. Europe was to be embroiled; lives, treasure, and the safety of kingdoms to be risked and thrown away, to vindicate, forsooth, his grace's debauched honour.

CAMBYSES, to revenge an *affront* put upon his father, many years before, by an Egyptian king in the business of sending him a wife, involved the world in a flame of *war*, and at the expence, perhaps, of a million of lives, and the destruction of kingdoms, did at last *heroically* vindicate his father's honour and his own, upon the bones of a dead king, whom he caused to be dug up, and after many indignities, cast into the fire.

WHITE ELEPHANTS are rare in nature, and so greatly valued in the *Indies* that the *King of Regu*, hearing that the *King of Siam* had got *two*, sent an embassy in form, to desire *one* of them of his royal brother at any price: but being refused, he thought his honour concerned *to wage war* for so great an affront. So he entered *Siam* with a vast army, and with the loss of five hundred thousand of his own men, and the destruction of as many of the Siamese, he made himself *master* of the elephant and *retrieved* his honour.

In

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In short, *honour* and *victory* are generally no more than *white elephants*; and for white elephants the most destructive wars have been often made. What man, free, either by birth or spirit, could, without pity and contempt, behold, as in a late French reign he frequently might behold, a swarm of slavish Frenchmen, in wooden shoes, with hungry bellies, and no clothes, dancing round a may-pole, because their *grand monarque*, at the expence of a *million* of their money, and *thirty* or *forty thousand* *lives*, had acquired a white elephant, or in other words, *gained* a town or victory?

*Cato's Letters, v. ii, No. 48, & 57.*

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DE. GOLDSMITH.

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THE English and French are at present engaged in a very *destructive war*, have already spilled much blood, are *excessively* irritated, and *all upon account of one side's desiring to wear greater quantities of furs than the other*.

The *pretext* of the *war* is about some lands a thousand leagues off; a country cold, desolate, and hideous; a country belonging to a people who were in possession for time immemorial. The savages of *Canada* claim a property in the country in dispute; they have all the *pretensions* which long possession can confer. Here they have reigned for ages, without rivals in domi-



dominion, and knew no enemies but the prowling bear, or insidious tyger ; their native forests produced all the necessaries of life, and they found ample luxury in the enjoyment. In this manner they might have continued to live to eternity, had not the English been informed that those countries produced *furs* in great abundance. From that moment the country became an object of desire ; it was found that furs were things very much wanted in England ; the ladies edged some of their clothes with furs, and muffs were worn both by gentlemen and ladies. In short furs were found indispensibly necessary to the happiness of the state ; and the king was consequently petitioned to grant not only the country of *Canada*, but all the savages belonging to it, to the subjects of England, in order to have the people supplied with proper quantities of this necessary commodity.

So *very reasonable* a request was *immediately complied with*, and large colonies were sent abroad to procure furs and take possession. The French who were equally in want of furs, (for they are as fond of muffs and tippetts as the English) made the very same request to their monarch, and met with the same gracious reception from their king, who generously granted what was not his to give. Wherever the French landed, they called the country their own ; and the English took possession wherever they came upon the same equitable pretensions. The harmless savages made no opposition ; and could the intruders have agreed together, they might  
peace-

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peaceably have shared this desolate country between them. But they quarrelled about the boundaries of their settlements, about grounds and rivers, to which *neither side* could show any other right than that of power, and which neither could occupy but by *usurpation*. Such is the contest that no honest man can heartily wish success to either party.

*Citizen of the World, lct. xcii.*

### MARSHAL BELLEISLE.

THE petty sovereignty of HERSTAL, which belonged to the *King of Prussia*, was by that monarch thought a *dead weight*, as being at too great a distance from his dominions. He thought he had found out, that this territory, as bordering upon the country of *Liege*, might be of more service to the *Prince*, (Bishop) of that state; but this latter would not accept it. What does *Frederick* upon this occasion? Making a bad use of his superiority, and after putting in practice the most oppressive means, he at length obliges the *Prince of Liege*, sword-in-hand, to purchase *Herstal*, and to pay him *double* the value of it.

*Polit. Test. p. 144.*

LEWIS XIV. incensed against the Dutch, for having compelled him to sign the peace of Aix-la-Chapelle, grown weary of the sweets of repose, and, perhaps, still more actuated with  
a

a desire of filling all the universe with his fame, formed the project of conquering the united provinces. *Louvois*, willing to colour over this step of his master, in the sight of other nations produces in council a MEDAL that was never struck in *Holland*, and was not so much a reflection on *Lewis* as a panegyrick on *Van Beuning*, who had obliged that monarch to restore the *Franche Comte*. The council, fully convinced by so authentic a voucher, did not hesitate a minute to declare for the utter subversion of the states general, because an obscure libeller had struck, no one knew where, a medal in which *Joshua Van Beuning* was represented stopping the course of the *Sun*, which *Lewis XIV.* had, somewhat too arrogantly, taken for his device.

The King dreading, with reason, the superior naval power of the *Dutch*, made a treaty of alliance with *Charles II.* of *England* by the interposition of *MADAME*, sister to that monarch. *Lewis's* army advanced into French Flanders, and began hostilities against the *Dutch*, without any previous demand of satisfaction, or authentic declaration of war. The *English*, on their side, sent a fleet to sea. The republic, in the greatest consternation at seeing itself on the point of being invaded, sent deputies to enquire, into the reasons that had engaged these two monarchs to arm against them. The *French* ministry talked of nothing but the medal and *Charles's* council made use of an argument too singular in its kind to be passed over unnoticed.

The



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The family of *Cornelius de Wit*, brother to the Grand Pensionary, had caused a picture of that great sea officer to be drawn with the attributes of a warrior destroying *an English fleet*. This picture which an English Nobleman had seen hanging in a private room that was seldom opened, gave the alarm to *England*; and the affair being brought before *Charles's* council, it was there determined, that a family had no right to have their relation's picture drawn taking and burning *English ships*, which he actually had taken and burnt; and this same picture determined *Charles II.* to assist in the destruction of *Holland*.

Such were the motives of war, which put *all Europe* into a ferment, ruined the greatest part of the *United Provinces*, and occasioned the loss of an infinite number of lives on all sides; a war the more atrocious, as that, supposing the grievances of *France* and *England* to have been justly founded, the whole might have been compromised, by destroying the medal, and defacing the picture.

These two princes were not ignorant of the measures they ought to have taken to have preserved the peace of *Europe*; but the *French Monarch* was greedy of glory, and the *King of England* of money. These motives, condemnable in themselves, hurried both princes beyond the bounds of equity, and the sufferings of the public were the fruits of their enjoyment.



## DUKE DE ST. SIMON.

THE war of 1688 was excited by *Louvois*, the French Minister; to secure his office, which he judged to be in danger from perceiving, as he thought, an alteration in *Lewis*, the 14th's disposition towards him. The story is thus related by the *Duke de St. Simon*, in his memoirs. — "The castle of *Trianon* was just built when the king perceived a defect in the proportion of one of the windows. *Louvois*, who was naturally insolent, and who had been so spoilt that he could hardly bear to be found fault with by his master, maintained that the window was well proportioned. The king turned his back on him, and walked away. The next day the king seeing *Le Notre*, the architect, asked him if he had been to *Trianon*: he answered in the negative. The king ordered him to go thither, and told him of the defect which he had discovered in the window. The next day the king again asked him if he had been to *Trianon*: he again answered that he had not. The following day the same question was again asked by the king, and the same answer given by the architect. The king now saw clearly that *Le Notre* was afraid of being under the necessity of declaring that either he or his minister was in the wrong; and with some anger, he commanded *Le Notre* and *Louvois* to meet him the next day at *Trianon*. No over-



on was now possible, accordingly they met. The window was immediately mentioned. Louvois persisted in his former opinion: Le Notre remained silent. At last the king ordered him to measure the window; he obeyed, and while he was so employed, Louvois, enraged, that such a criterion was resorted to, discovered his chagrin, and insisted with acrimony that the window was exactly like the rest. When Le Notre had finished, Louvois asked him what was the result: Le Notre hesitated. The king with much passion, commanded him to speak out. He then declared that the king was in the right, and that the window was not proportioned to the rest. Immediately the king turned to Louvois, told him there was no enduring his obstinacy, and reproached him with much vehemence. Louvois, stung with this reprimand, which was pronounced in the presence of many courtiers, as well as of workmen, and footmen, returned home furious with rage. At his house, he found *St. Fouange*, *Villneuf*, the *Chevalier de Nogent*, the two *Tilladets*, and some other of his most devoted friends, who were much alarmed at seeing the state of mind he was in. '*It is all over,*' said he, '*I must have lost all credit with the king, from the manner in which he has been treating me only about a window. I have no resource but in war, which will divert his attention from his buildings, and will render my assistance necessary; and, by ..., war he shall have.*' He kept his word: war was declared a few months afterwards, and he contriv-

ed,

ed, in spite of the king and of the other powers to render it general."

Thus did a *childish dispute* between a *vain-glorious prince* and an *insolent minister*; on the most trivial occasion, kindle a war which lasted for eight years; which raged in *Ireland*, in *France*; in the *West-Indies*, upon the seas; in *Spain*, in *Savoy*, in *Flanders*, and in *Germany*; in which millions of treasure were spent; many thousand lives lost, all the towns and villages of the *Palatine* burned, and that whole country reduced to a scene of desolation!!!

### TRAGICAL EFFECTS OF WAR.

(CHIEFLY EXTRACTED)

From the works of the King of Prussia.

In the general war which began in the year 1755, and ended in 1763, Prussia lost 180,000 men; her armies had fought sixteen pitched battles. The enemy almost destroyed three large corps, exclusive of five garrisons. It was further estimated that 20,000 souls perished in the kingdom of Prussia, by the ravages of the Russians; 6000 in Pomerania; and 7000 in the other provinces. If the garrison above mentioned are estimated at 7000, the total number of men destroyed in this war on the side of the Prussians will be 220,000. In order (says this *Lord's appointed*) to obtain a clear idea

## 131 THE WARRIOR'S LOOKING GLASS.

of the general *subversion* of the country, and to represent the desolation of the people, it is necessary to imagine a country *entirely ravaged*, where the traces of former inhabitants were scarcely discoverable, towns almost erased from the earth, others half consumed by the flames; thirteen thousand houses, no vestiges of which remained; fields lying fallow; the inhabitants destitute of the corn requisite for support; the farmers in want of 60,000 horses for the plough, and a diminution of 500,000 inhabitants, since the year 1756. The Noble and Peasant had been pillaged, ransomed and foraged by so many different armies, that nothing was left them except life; they had not sufficient credit even to supply the wants of nature. There was no longer any police in the towns. To a spirit of equity and regularity, disorder and anarchy had succeeded. The slumber of the laws produced a licentiousness of spirit in the public, and all ranks only seemed active to effect their mutual ruin.

Such was the fatal spectacle that so many provinces which had lately been so flourishing presented at the conclusion of the war. There is no description, however pathetic, that can possibly approach the deep, the affecting, the mournful impression which the sight of them produced.

If from *Prussia* we turn our attention to the other belligerent powers, we shall find the same *tragic* destruction of the human species. The *Russians*, had fought four grand battles; and  
it

it was computed that the war had cost them 120,000 men.

The *Austrians* had fought *ten regular battles*; and they estimated their loss at 140,000 men.

The *French* made their losses amount to 200,000, the *English* and their allies to 160,000, and the troops of the circles to 28,000.

At the close of the war, the house of *Austria* found itself *one hundred millions of crowns in debt*. In *France* the credit of government had been *nearly ruined*, and the people groaned under the weight of taxes by which they were overwhelmed.

The *English*, victorious by sea and land, may be said to have purchased their conquests by immense sums, which they had borrowed to carry on the war, and which almost rendered them insolvent. But *Prussia* suffered the most for all the powers at war committed ravages there; and the state expended *one hundred and twenty five millions of crowns*, during the war.

From this picture which we have sketched, the result is, that all the governments at war were overwhelmed with debts, and almost destitute of credit.

If it be required what vast and important events occasioned all this waste of treasure, this destruction of human species, and all the accumulated miseries above described, perhaps the true answer may be, that Louis XV. the first instigator of it, thought it was for his glory; or some proud minister of his had received an affront and wished for revenge; some wanton

con-

## 133 THE WARRIOR'S LOOKING GLASS.

concubine wished to gratify her caprice; in making or disgracing generals or commanders. Other powers would be seized with contagion, or obliged to arm in self-defence; and thus the whole world became a *field of blood* for the pleasure of a set of miscreants who, as the author of *Cato's letters* well observes, "*should be confined in a millhouse, with their beloved arms along with them to fight and tear each other's flesh; and spill their own detestable blood; as a sort of satisfaction to mankind, for so much human blood outrageously spilt.*"

Patriot v. ii. p. 297.

## BARBAULD AND Aikin.

Good news! great news! glorious news! cried young Oswald, as he entered his father's house. We have got a complete victory and killed I don't know how many of the enemy; and we are to have bonfires and illuminations!

And so, said his father, you think that killing a great many thousands of human creatures is a thing to be very glad about?

Oswald. No—I do not think quite so, neither; but surely it is right to be glad that our country has gained a great advantage.

Father. No doubt, it is right to wish well to our own country, as far as its prosperity can be pro-

## THE WARRIOR'S LOOKING GLASS. 13



promoted *without injuring* the rest of mankind. But wars are *very seldom* to the real advantage of any nation ; and when they are deemed ever so useful or necessary, so many dreadful evils attend them, that a humane man will scarce rejoice in them, if he considers at all on the subject.

*Oswald.* But if our enemies would do us a great deal of mischief, and we prevent it by beating them, have not we a right to be glad of it ?

*Father.* Alas ! we are in general very little judges which of the parties has the most mischievous intention. Commonly they are *both in the wrong*, and success will make both of them *unjust* and *unreasonable*. But putting that out of the question, he who rejoices in the event of a battle, rejoices in the misery of many thousands of his species, and the thought of that should make him pause a little. Suppose a surgeon were to come with a smiling countenance, and tell us triumphantly that he had cut off half a dozen legs to day—what would you think of him ?

*Oswald.* I should think him very hard-hearted.

*Father.* And yet these operations are done for the benefit of the sufferers, and by their own desire. But in a *battle* the probability is, that *none* of those engaged on either side *have any interest* at all in the cause they are fighting for, but many of them come there because they cannot help it. In this battle that you are so rejoiced about, there have been *ten thousand men*



## 139 THE WARRIOR'S LOOKING GLASS.



*men killed upon the spot, and nearly as many wounded.*

*Oswald.* On both sides?

*Father.* Yes—but they are men on both sides. Consider now, that the ten thousand sent out of the world in this morning's work; though they are past feeling themselves, have left probably two persons each on an average to lament their loss, either parents, wives, or children. Here are then *twenty thousand* people made *unhappy* at one stroke on their account. This however is hardly so dreadful to think of as the condition of the wounded. At the moment we are talking eight or ten thousand more are lying in agony, torn with shot, or gashed with cuts, their wounds all festering, some hourly to die a most excruciating death, others to linger in torture weeks and months, and many doomed to drag on a miserable existence for the rest of their lives, with diseased and mutilated bodies.

*Oswald.* This is shocking to think of indeed!

*Father.* *When you light your candles, then, this evening, think what they cost!*

*Oswald.* But every body else is glad, and seem to think nothing of these things.

*Father.* True they do not think of them. If they did, I cannot suppose they would be so void of feeling as to enjoy themselves in merriment when so many of their fellow creatures are made miserable. Do you not remember when poor Dickens had his leg broken by a loaded waggon, how all the town pitied him?

*Oswald.*

*Oswald.* Yes, very well. I could not sleep the night after for thinking of him.

*Father.* But here are thousands suffering as much as he, and we scarce bestow a single thought upon them. If every one of these poor creatures were before our eyes, we should probably feel much more than we now do for all together. *Evenings at Home, vol. ii.*

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### SENTIMENTS ON WAR.

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HE who makes war his profession cannot be otherwise than vicious.

War makes thieves, and peace brings them to the gallows.

*Machiavel. Art of War. b. i.*

WAR suspends the rules of moral obligation, and what is long suspended is in danger of being totally abrogated.

*Burke, Letter to Sheriffs of Bristol.*

WHEN war begins hell gates are set open.

OLD ITALIAN PROVERB.

WAR is death's feast.

OLD SPANISH PROVERB.

Put together all the vices of all ages and places, and never will they come up to the mischiefs and enormities of only one campaign.

*Voltaire, Philo. Dict. Art. War.*

## 140 THE WARRIOR'S LOOKING GLASS.

To destroy a *single* man, may be *dangerous*, but to murder whole *Nations*, is only a mere *glorious wickedness*.

WHAT a shame it is for men to enterworry one another, when yet the fiercest even of beasts are at peace with those of their own kind? This brutal fury puts philosophy itself to a stand.

It is not the spoils of *war* and *bloody trophies*, that make a Prince *glorious*; but the *divine* power of preserving *unity*, and *peace*.

*Seneca on Anger, c. xii.*

## FALSTAFF'S OPINION OF HONOUR.

WELL, 'tis no matter, honor pricks me on, But how, if honor prick me off, when I come on? How then? Can honor set to a leg? No; or an arm? no; or take away the grief of a wound? No: honor hath no skill in surgery then? No: what is honor? a word. What is the word honor? air: a trim reckoning. — Who hath it? he that dy'd a Wednesday. Doth he feel it? No: doth he hear it? No: is it insensible then? yea, to the dead: but will it not live with the living? No: why? detraction will not suffer it. Therefore, I'll none of it; honor is a mere scutcheon; and so ends my catechism.

*Shakespeare.*

Extracts from Eminent Poets.

HOMER.

Curs'd is the man, and void of law and right,  
Unworthy property, unworthy light ;  
Unfit for public rule or private care,  
That wretch, that monster who delights in war ;  
Whose lust is murder, and whose horrid joy,  
To tear his country, and his kind destroy.

*Iliad, b. ix.*

JOHN MILTON.

He (*Adam*) look'd, and saw wide territory spread  
Before him, towns, and rural works between,  
Cities of men with lofty gates and tow'rs,  
Concourse in arms, fierce faces threat'ning war,  
Giants of mighty bone, and bold emprise :  
Part wield their arms, part curb the foaming steed,  
Single or in array of battle rang'd  
Both horse and foot, nor idly must'ring stood ;  
One way a band select from forage drives  
A herd of beeves, fair oxen and fair kine,  
From a fat meadow ground, or fleecy flock,  
Ewes and their bleating lambs, over the plain,  
Their booty ; scarce with life the shepherds fly,  
But call in aid, which makes a bloody fray ;

## 142 THE WARRIOR'S LOOKING GLASS.

With cruel torneament the squadrons join ;  
Where cattle pastur'd late, now scatter'd lies  
With carcases and arms th' infanguin'd field  
Deserted : others to a city strong  
Lay siege, incamp'd ; by batt'ry, scale, and mine,  
Assaulting ; others from the wall defend  
With dart and jav'lin, stones and sulph'rous fire ;  
On each hand slaughter and gigantic deeds.  
In other part the scepter'd herald's call  
To council in the city gates : anon  
Grey-headed men and grave, with warriors mix'd,  
Assemble, and harangues are heard, but soon  
In factious opposition ; till at last  
Of middle age one rising eminent  
In wise deport, spake much of right and wrong,  
Of justice, of religion truth and peace,  
And judgment from above : him old and young,  
Exploded and had seiz'd with violent hands,  
Had not a cloud descending snatch'd him thence  
Unseen amid the throng : so violence  
Proceeded, and oppression, and sword-law,  
Through all the plain, and refuge none was found.  
Adam was all in tears, and to his guide  
Lamenting turn'd full sad ; O what are these,  
Death's ministers, not men, who thus deal death  
Inhumanly to men, and multiply  
Ten thousandfold the sin of him who slew  
His brother : for of whom such massacre

Make

## THE WARRIOR'S LOOKING GLASS. 143

Make they but of their brethren, men of men?

For in those days might only shall be' admir'd,  
And valour and heroic virtue call'd ;  
To overcome in battle, and subdue  
Nations, and bring home spoils with infinite  
Man-slaughter, shall be held the highest pitch  
Of human glory, and for glory done  
Of triumph, to be styled great conquerors,  
Patrons of mankind, gods, and sons of gods ;  
Destroyers rightlier call'd, and plagues of men.  
Thus fame shall be atchiev'd, renown on earth,  
And what most merits fame in silence hid.

*Paradise Lost b. xi. l. 638.*

THEY err who count it glorious to subdue  
By conquest far and wide ; to overrun  
Large countries, and in field great battles win,  
Great cities by assault : what do these worthies  
But rob, and spoil, burn, slaughter, and enslave  
Peaceable nations ? neighbouring or remote,  
Made captive yet deserving freedom more  
Than those their conquerors, who leave behind  
Nothing but ruin wheresoe'er they rove ;  
And all the flourishing works of peace destroy ;  
Then swell with pride, and must be titled gods,  
Great benefactors of mankind, deliverers,  
Worship'd with temple, priest, and sacrifice :  
One is the son of Jove, of Mars the other,

## 144 THE WARRIOR'S LOOKING GLASS.

'Till conqueror death discover them scarce men ;  
Rolling in brutish sin.———  
Violent or shameful death their due reward.

*Paradise Regained.*

### SHAKESPEARE.

Two thousand souls, and twenty thousand ducats,  
Will not debate the question of this straw.

I SEE,

The imminent death of twenty thousand men,  
That for a fantasy, and trick of fame,  
Go to their graves like beds ; fight for a plot,  
Whereon the numbers cannot try the cause,  
Which is not tomb enough and continent  
To hide the slain.

*Hamlet, act iv.*

### MR. CHURCHILL.

STRIP of her gaudy plumes and vain disguise,  
See where ambition mean and loathsome lies ;  
Reflection with relentless hand pulls down  
The tyrant's bloody wreath and ravish'd crown.  
In vain he tells of battles bravely won,  
Of nations conquer'd and of world's undone :  
Triumphs like these but ill with mankind suit,  
And sink the conqueror beneath the brute.

*Night, vol. i. p. 83,*

## THE WARRIOR'S LOOKING GLASS. 145

PERPLEX'D with trifles through the vale of life,  
Man strives 'gainst man, without a cause for strife;  
Armies embattled meet, and thousands bleed,  
For some vile spot where fifty cannot feed.  
Squirrels for nuts contend, and wrong or right,  
For the world's empire kings ambitious fight:  
What odds!—to us 'tis all the self same thing,  
A nut, a world, a squirrel, and a king:

*Night, vol. i. p. 86.*

MR. ADDISON.

THE dazzled eye

Beholds this man in a false glaring light,  
Which conquest and success have thrown upon him.  
Did'st thou but view him right, thou'd'st see him black  
With murder—and crimes  
That strike my soul with horror but to name 'em.

*Cato, act. ii.*

MR. THOMPSON.

FROM yonder heath-crown'd hill

I look'd and saw the progress of the foe,  
As of some tempest, some devouring fire,  
That ruins without mercy where it spreads.  
The riches of the year, the golden grain,  
That liberal crown'd our plains, lies tramp led wide,



## 146 THE WARRIOR'S LOOKING GLASS.

By hostile feet, or rooted up, and waste  
Deforms the broad high way : from space to space  
Far as my straining eye could shoot its beam,  
Trees, cottages, and castles smoke to heaven  
In one ascending cloud.

*Alfred, act.*

**MR. ROWE.**

YET, yet a little, and destructive slaughter  
Shall rage around, and mar this beauteous prospect ;  
Pass but an hour, which stands betwixt the lives  
Of thousands and eternity, what change  
Shall hasty death make in yon glittering plain ?  
Oh thou fell monster, war ! that in a moment  
Lay'st waste the noblest part of the creation,  
The boast and master-piece of the great maker,  
That wears in vain the impression of his image  
Unprejudic'd from thee.

*Tamerlane act.*

**MR. HOME.**

THEY go forth,  
Gay in the morning, as to summer sport ;  
When evening comes, the glory of the morn,  
The youthful warrior is a clod of clay.  
Thus fall the prime of either hapless land.

*Douglas, act. i.*

WHEN

THE WARRIOR'S LOOKING GLASS. 147

MR. GAY.

WHEN kindling war the ravag'd globe ran o'er,  
And fatten'd thirsty plains with human gore,  
At first, the brandish'd arm the jav'lin threw,  
Or sent wing'd arrows from the twanging yew ;  
In the bright air the dreadful faulchion shone,  
Or whistling flings dismiss'd th' uncertain stone :  
Now men those less destructive arms despise,  
Wide-waistful death from thund'ring cannon flies,  
One hour with more batallions strows the plain.  
Than were of yore in *weekly* battles slain.

*Poems.—The Fan.*

EDWARD YOUNG, L. L. D.

WHILE I survey the blessings of our isle,  
Her *arts* triumphant in the royal smile,  
Her public *wounds* bound up, her *credit* high,  
Her *commerce* spreading sails in every sky,  
The pleasing scene recalls my theme agen,  
And shews the madness of ambitious men,  
Who, fond of bloodshed, draw the murd'ring sword,  
And burn to give mankind a single lord.

The follies past are of a private kind ;  
Their sphere is small ; their mischief is confin'd :  
But daring men there are (Awake, my muse,  
And raise thy verse) ! who bolder virtue choose ;  
Who stung by glory, rave, and bound away ;  
The *world* their field and *humankind* their prey.

The

## 148 THE WARRIOR'S LOOKING GLASS.

The *Grecian* chief, th' enthusiast of his *pride*,  
 With rage and terror stalking by his side,  
 Raves round the globe ; he soars into a god !  
 Stand fast *Olympus* ! and sustain his nod.  
 The pest divine in horrid grandeur reigns,  
 And thrives on mankind's miseries and pains.  
 What slaughter'd *hosts* ! What *cities* in a blaze !  
 What wasted *countries* ! and what crimson *seas* !  
 With orphan's tears his impious bowl o'erflows,  
 And cries of kingdoms lull him to repose.

And cannot thrice ten hundred years unpraise,  
 The boist'rous boy, and blast his guilty bays.  
 Why want we then encomiums on the *storm*,  
 Or *famine*, or *volcano* ? They perform  
 Their mighty deeds ; they, hero-like, can slay,  
 And spread their ample deserts in a day.  
 O great alliance ! O divine renown !  
 With *dearth* and *pestilence*, to share the crown.  
 When men extol a wild destroyer's name,  
 Earth's builder and preserver they blaspheme.

One to destroy is murder by the law ;  
 And gibbets keep the lifted hand in awe ;  
 To murder *thousands*, takes a specious name,  
*War's glorious art*, and gives immortal *fame*.

When, after battle, I the field have seen  
 Spread o'er with ghastly shapes, which once were men ;  
 A nation crush'd, a nation of the *brave* !  
 A realm of death ! and on this side the grave !

Are.

## THE WARRIOR'S LOOKING GLASS. 149

Are there, said I, who from their sad survey,  
This *human chaos*, carry smiles away?  
How did my heart with indignation rise!  
How honest nature swell'd into my eyes!  
How was I shock'd to think the hero's trade  
Of such materials, *fame* and *triumph* made!

*Satires, sat. vii.*

\* \* \* \* \*

SEVEN hundred millions of the human kind  
Are held in base subjection; and by whom?  
Why, strange to tell, and what futurity,  
(As children at the tales of witch or sprite)  
Will bless themselves to hear, by a small Troop  
Of weak capricious despots, fiends accurst,  
Who drench the earth with tides of human gore,  
And call the havoc glory.

\* \* \* \*

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### SAMUEL JOHNSON, L. L. D.

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THE festal blazes, the triumphal show,  
The ravish'd standard, and the captive foe,  
The senate's thanks, the Gazette's pompous tale,  
With force resistless o'er the brave prevail.  
Such bribes the rapid Greek o'er Asia whirl'd,  
For such the steady Roman's shook the world;  
For such in distant lands the Britons shine,  
And stain with blood the Danube or the Rhine;

This

## 150 THE WARRIOR'S LOOKING GLASS.

This power has praise, that virtue scarce can warm,  
Till fame supplies the universal charm.  
Yet reason frowns on war's unequal game,  
Where wasted nations raise a single name,  
And mortgag'd states their grandfire's wreath's regret,  
From age to age in everlasting debt;  
Wreaths which at last the dear-bought right convey,  
To rust on medals or on stones decay.

On what foundation stands the warrior's pride,  
How just his hopes, let Swedish Charles decide;  
A frame of adamant, a soul of fire,  
No dangers fright him, and no dangers tire;  
O'er love, o'er fear, extends his wide domain,  
Unconquer'd lord of pleasure and of pain;  
No joys to him pacific sceptres yield,  
War sounds the trump, he rushes to the field;  
Behold surrounding kings their power combine,  
And one capitulate, and one resign;  
Peace courts his hand, but spreads her charms in vain;  
"Think nothing gain'd," he cries, "till nought re-  
"On Muscov's walls till Gothic standards fly, [main,  
"And all be mine beneath the polar sky."  
The march begins in military state,  
And nations on his eye suspended wait;  
Stern famine guards the solitary coast,  
And winter barricades the realms of frost;  
He comes, nor want nor cold his course delay;  
Hide, blushing glory, hide Pultowa's day:

The

## THE WARRIOR'S LOOKING GLASS. 151

The vanquish'd hero leaves his broken bands,  
And shews his miseries in distant lands ;  
Condemn'd a needy suppliant to wait,  
While ladies interpose, and slaves debate.  
But did not chance at length her error mend ?  
Did no subverted empire mark his end ?  
Did rival monarchs give the fatal wound ?  
Or hostile millions press him to the ground ?  
His fall was destin'd to a barren strand,  
A petty fortress, and a dubious hand ;  
He left the name at which the world grew pale,  
To point a moral, or adorn a tale.

All times their scenes of pompous woes afford,  
From Persia's tyrant to Bavaria's Lord.  
In gay hostility, and barb'rous pride,  
With half mankind embattled at his side,  
Great Xerxes comes to seize the certain prey.  
And starves exhausted regions in his way ;  
Attendant flattery counts his myriads o'er,  
Till counted myriads sooth his pride no more ;  
Fresh praise is try'd, till madness fires his mind,  
The waves he lashes and enchains the wind ;  
New powers are claim'd, new powers are still bestow'd,  
Till rude resistance lops the spreading God ;  
The daring Greeks deride the martial show,  
And heap their valleys with the gaudy foe ;  
Th' insulted sea with humbler thoughts he gains,  
A single skiff to speed his flight remains ;

Th'

## 152 THE WARRIOR'S LOOKING GLASS.

Th' encumbered oar scarce leaves the dreaded coast  
Through purple billows and a floating host.

The bold Bavarian in a luckless hour,  
Tries the dread summits of Cæsarean power,  
With unexpected legions bursts away,  
And sees defenceless realms receive his sway ;  
Short sway ; fair Austria spreads her mournful charms,  
The queen, the beauty, sets the world in arms ;  
From hill to hill the beacon's rousing blaze  
Spreads wide the hope of plunder and of praise.  
The fierce Croation, and the wild Hussar,  
With all the sons of ravage crowd the war,  
The baffled prince in honour's flattering bloom  
Of hasty greatness finds the fatal doom ;  
His foes' derision, and his subjects' blame,  
And steals to death from anguish and from shame.

*Vanity of Human Wishes.*

**BEILBY PORTEUS, D. D.**

(BISHOP OF LONDON.)

FIRST envy, eldest born of hell embued  
Her hands in blood, and taught the sons of men  
To make a death which nature never made,  
And God abhor'd ; with violence rude to break  
The thread of life ere half its length was run,  
And rob a wretched brother of his being.

With

## THE WARRIOR'S LOOKING GLASS. 153

With joy ambition saw, and soon improv'd  
 The execrable deed. 'Twas not enough  
 By subtle fraud to snatch a single life,  
 Puny impiety! whole kingdoms fell  
 To sate the lust of power: more horrid still,  
 The foulest stain and scandal of our nature  
 Became its boast. *One* murder makes a villain;  
*Millions* a hero. Princes were privileged  
 To kill, and numbers sanctified the crime.  
 Ah! why will kings forget that they are men?  
 And men that they are brethren? Why delight  
 In human sacrifice? Why burst the ties  
 Of nature, that should knit their souls together  
 In one soft bond of amity and love?  
 Yet still they breathe destruction, still go on,  
 Inhumanly ingenious, to find out  
 New pains for life, new terrors for the grave,  
 Artificers of death! still monarchs dream  
 Of universal empire growing up  
 From universal ruin. Blast the design,  
 Great God of hosts, nor let thy creatures fall  
 Unpitied victims at ambition's shrine!

*Poem on Death.*

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*WILLIAM COWPER, Esq.*

GREAT princes have great playthings    Some have  
 played,  
 At hewing mountains into men, and some

At



## 154 THE WARRIOR'S LOOKING GLASS.

At building human wonders mountain high,  
Some have amused the dull, sad years of life,  
(Life spent in indolence, and therefore sad)  
With schemes of monumental fame ; and sought  
By pyramids and mausolean pomp,  
Short-lived themselves, to immortalize their bones.  
Some seek diversion in the tented field,  
And make the sorrow, of mankind their sport  
But war's a game, which, were their subjects wise,  
Kings would not play at. Nations would do well,  
To extort their truncheons from the puny hands  
Of heroes, whose infirm and baby minds,  
Are gratified with mischief ; and who spoil,  
Because men suffer it, their toy the world.

In every heart  
Are sown the sparks, that kindle fiery war ;  
Occasion needs but fan them, and they blaze,  
Cain had already shed a brother's blood :  
The deluge wash'd it out ; but left unquenched  
The seeds of murder in the breast of man.  
Soon by a righteous judgment in the line  
Of his descending progeny was found  
The first artificer of death ; the shrewd  
Contriver, who first sweated at the forge,  
And forced the blunt and yet unbloodied steel  
To a keen edge, and made it bright for war.  
Him, Tubal named, the Vulcan of old times,  
The sword and falchion their inventor claim ;

And

## THE WARRIOR'S LOOKING GLASS. 155



And the first smith was the first murderer's son.  
His art survived the waters ; and ere long,  
When man was multiplied and spread abroad  
In tribes and clans, and had begun to call  
These meadows and that range of hills his own,  
The tasted sweets of property begat  
Desire of more ; and industry in some  
To improve and cultivate their just demesne,  
Made others covet what they saw so fair.  
Thus war began on earth : these fought for spoil,  
And those in self-defence. Savage at first  
The onset, and irregular. At length  
One eminent above the rest for strength,  
For stratagem, for courage, or for all,  
Was chosen leader ; him they served in war,  
And him in peace, for sake of warlike deeds  
Reverenced no less.

Thus by degrees, self-cheated of their sound  
And sober judgment, that he is but man,  
They demi-deify and fume him so,  
That in due season he forgets it too.  
Inflated and astrut with self-conceit,  
He gulps the windy diet ; and ere long,  
Adopting their mistake, profoundly thinks  
The world was made in vain, if not for him.  
Thenceforth they are his cattle : drudges, born  
To bear his burdens, drawing in his gears,  
And sweating in his service his caprice,

## 126 THE WARRIOR'S LOOKING GLASS.

Becomes the soul that animates them all.  
He deems a thousand, or ten thousand lives,  
Spent in the purchase of renown for him,  
An easy reckoning; and they think the same.  
Thus kings were first invented, and thus kings  
Were burnished into heroes and became  
The arbiters of this terraqueous swamp;  
Storks among frogs, that have but croaked and died.

*Task. b. v.*

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### ON HEROISM.

---

YE monarchs, whom the lure of honour draws,  
Who write in blood the merits of your cause,  
Who strike the blow, then plead your own defence—  
*Glory* your aim, but *justice* your pretence;  
Behold in *Ætna's* emblematic fires  
The mischiefs your ambitious pride inspires!  
Fast by the stream that bounds your just domain,  
And tells you where you have a right to reign,  
A nation dwells, not envious of your throne,  
Studious of peace, their neighbours', and their own.  
Ill-fated race! how deeply must they rue  
Their only crime, vicinity to you!  
The trumpet sounds, your legions swarm abroad,  
Through the ripe harvest lies their destin'd road;  
At ev'ry step beneath their feet they tread  
The life of multitudes, a nation's bread!

Earth

## THE WARRIOR'S LOOKING GLASS. 157

Earth seems a garden in its loveliest dress  
Before them, and behind a wilderness.  
Famine, and pestilence, her first-born son,  
Attend to finish what the sword begun ;  
And, echoing praises such as fiends might earn,  
And folly pays, resound at your return :  
A calm succeeds—but plenty, with her train  
Of heart felt joys, succeeds not soon again,  
And years of pining indigence must show,  
What scourges are the gods that rule below.

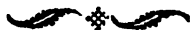
Increasing commerce and reviving heart  
Renew the quarrel on the conq'ror's part ;  
And the sad lesson must be learn'd once more,  
That wealth within, is ruin at the door.

*What are ye, monarchs, laurel'd heroes, say—  
But Ætnas of the suff'ring world ye sway ;  
Sweet nature, stripp'd of her embroider'd robe,  
Deplores the wasted regions of her globe ;  
And stands a witness at truth's awful bar  
To prove you, there, destroyers as ye are.*

Oh, place me in some heav'n-protected hill,  
Where peace, and equity, and freedom smile ;  
Where no volcano pours his fiery flood,  
No crested warrior dips his plume in blood.



*Cowper's Poems.*



*BATTLE OF BLENHEIM.*



It was a summer evening,  
 Old CASPAR's work was done,  
 And he before his cottage door  
 Was sitting in the sun :  
 And by him sported on the green  
 His little grand child WILHELMINE.  
 She saw her brother PETERKIN  
 Roll something large and round,  
 That he beside the rivulet  
 In playing there had found ;  
 He came to ask what he had found,  
 That was so large and smooth and round.

Old CASPAR took it from the boy,  
 Who stood expectant by ;  
 And then the old man shook his head,  
 And with a natural sigh :———  
 “ 'Tis some poor fellows *skull*, said he,  
 “ Who fell in the GREAT VICTORY ;  
 “ I find them in my garden, for  
 “ There's many here about ;}  
 “ And often, when I go to plow,  
 “ The plough-share turns them out ;  
 “ For many thousand men, said he,  
 “ Were slain in the GREAT VICTORY.”

“ Now

- “ Now tell us what ’twas all about,”  
 Young PETERKIN he cries ;  
 And little WILHELMINE looks up,  
 With wonder-waiting eyes ;  
 “ Now tell us all about the war,  
 “ And *what they kill’d each other for.*”  
 “ It was the English, CASPAR cried,  
 “ That put the French to rout ;  
 “ But what they killed each other for  
 “ *I could not well make out ;*  
 “ But every body said quoth he,  
 “ That ’twas a FAMOUS VICTORY !  
 “ My father lived at Blenheim then,  
 “ Yon little streams hard by ;  
 “ They burnt his dwelling to the ground,  
 “ And he was forc’d to fly ;  
 “ So with his wife and child he fled,  
 “ Nor had he where to rest his head :  
 “ With fire and sword the country round,  
 “ Was wasted far and wide ;  
 “ And many a childing mother then,  
 “ And new-born infant died :  
 “ But things like that, you know, *must be,*  
 “ At every FAMOUS VICTORY.  
 “ They say it was a shocking fight  
 “ After the field was won :  
 “ For many thousand bodies here  
 “ Lay rotting in the sun : “ But

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" But things like that you know, *must be,*

" After a **FAMOUS VICTORY.**

" Great praise the Duke of Marlbro' won,

" And our good Prince Eugene."—

" Why 'twas a very wicked thing!"

Said little Wilhelmine.

" Nay, nay, my little girl, quoth he,

" It was a **FAMOUS VICTORY:**

" And every body prais'd the Duke,

" Who such a fight did win."——

" But *what good came of it at last!*"

Quoth little Peterkin.

" Why, that *I cannot tell,* said he,

" But 'twas a **FAMOUS VICTORY."**

*Methodist Mag. Aug. 1801.*

## THE BEAU AND BEDLAMITE.

(BY THE REV. CHARLES WESLEY.)

A PATIENT in Bedlam, that did pretty well,  
Was permitted sometimes to go out of his cell:  
One day when they gave him that freedom, he 'spied,  
A beautifh young spark, with a *sword* by his side;  
With a huge silver hilt, and a scabbard of steel,  
That swung at due length, from his hip to his heel.

When

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When he saw him advance on the gallery ground,  
The *Bedlamite* ran and survey'd him all round;  
While a waiter suppress'd the young Captain's alarm,  
With—"you need not to fear, sir, he'll do you no harm."

At the last he broke out—"Aye a very fine show,  
May I ask you one question?"—What's that? said  
the Beau!

"Pray, what's that long, dangling, and cumbersome  
thing,

That you seem to be *tied to*, with ribbon and string?"

Why, that is my sword—"and what is it to do?"

Kill my enemies, master, by running them through:—

"Kill your enemies!—Kill a fool's-head of your  
own;

*They'll die of themselves, if you'll let them alone!"*

*Armin. Mag. for 1780. p. 619.*

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### MR. COWPER.

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Oh for a lodge in some vast wilderness,  
Some boundless contiguity of shade,  
Where rumour of oppression and deceit,  
Of unsuccessful or successful war,  
Might never reach me more. My ear is pained,  
My soul is sick with every day's report  
Of wrong and outrage, with which earth is fill'd.

There



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There is no flesh in man's obdurate heart,  
It does not feel for man ; the natural bond  
Of brotherhood is severed as the flax,  
That falls afunder at the touch of fire.  
Lands intersected by a narrow frith  
Abhor each other. Mountains interpos'd  
Make enemies of nations, who had else  
Like kindred drops been mingled into one.  
Thus man devotes his brother and destroys ;  
Then what is man ? And what man, seeing this,  
And having human feelings, does not blush,  
And hang his head to think himself a man !

*The Task, b. ii.*



APPENDIX.



## APPENDIX.



OF all the calamities that disturb and disgrace mankind, there is none comparable to WAR, which indeed is not only the *greatest* but the *aggregate* of all *evils*: for treachery, murder, rapine, cruelty, injustice, intemperance, pride, idleness and ignorance, are the leading features of this infernal monster. There are said to be many *wonders* in the world, but certainly the *greatest of all wonders* is, why mankind have suffered this evil to exist from age to age, without making any serious attempts to arrest its progress and terminate its career. Nay, so far have men been from attempting to annihilate the practice of war, that they have given it the sanction of system, science, laws, dignities, honours, titles and emoluments, by which it has been made a resort for every base and dishonourable motive.

Among those whose province it is to attempt the *destruction* of the destructive practice of war, are ministers of state; these are first in power, and therefore, ought to be first in effort. But these are generally gainers by war, they  
fatten

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*fatten* whilst others *starve*, and grow in wealth and splendour, as the nation which they rule sinks in indigence and bankruptcy.

The next are ministers of the gospel: these men are by profession *Ministers of Peace*; and therefore much, in reason, ought to be expected from them: but some of these are indolent, others selfish, and others again downright vicious. Instead of lifting up their voices in the name of the Lord *against* war, they frequently go forth in their sacerdotals, and, to the disgrace of heaven and earth, consecrate its banners, and in the name of the Prince of Peace, bid *God speed* to instruments of destruction, and pray for the *success* of *bloodshed* and *devastation*.

I have turned over the vast volumes of some eminent Divines, in expectation of finding some severe Philippics against the cursed evil in question, but I have been disappointed; some of them have said nothing, and others nothing to the purpose: indeed it requires no uncommon degree of sagacity to perceive that they have studiously avoided the subject, the reason of which, no one needs be at a loss to comprehend. This is one of the many evils resulting from the junction of *church* and *state*!

The conduct of divines in relation to war, has given *Infidels* great latitude for invective and declamation against *christianity*, and against *all religion* except what they call the *religion of nature*. They cannot conceive how the promulgators of christianity who affect to be in possession

*Sacerdotal*s



possession of the mildest, meekest, humblest and holiest religion in the world, should give to war, which is not only an evil, but the *consummation of all evils*, both moral sanction and physical aid.

VOLTAIRE, the famous *French Infidel*, has not failed to avail himself of the advantage afforded him by the conduct of ministers of the gospel, in this respect: he has justly reproached the two famous French Preachers, *Massillon* and *Bourdaloue*, with having *not written one sermon against war*. He thought their conduct contemptible in vociferating and declaiming against the sins of private characters, whilst they were panegyricizing warlike Princes, and preserving a studied silence on the subject of war. I have examined Bishops *Hall*, and *Tillotson*, *Dr. Clark*, *Dr. Scott*, *Dr. Hammond*, and other eminent English Divines; but I find nothing pointedly written against this greatest of evils.\*

Dr. Hammond, in his *Practical Catechism*, allows war to be *lawful*, and the very nature of this subject requires him to adduce his reasons, which are as follows. "It appears so, *says he*,  
1. By the *Baptist's* answer to the soldiers, when they came to his baptism, Luke iii. 14. Where he *forbids them not* that calling as unlawful.  
2. By Christ's commending the *Centurion's*

\* Dr. Clark in his paraphrase on Luke xxii. 38. has rendered our Lord's meaning in a very christian-like manner; but the paraphrase of a verse of two is not likely to produce any material reformation in an evil of such magnitude and antiquity as that of war.



faith, who was then a soldier. 3. By *Paul's* using a band of soldiers against the treachery of the Jews. 4. By Saint *Peter's* baptizing of *Cornelius*, without his giving over the military employment." Verily one would have thought that the Doctor could have produced better premises for the support of inferences which involve such momentous consequences. These premises would scarcely satisfy an intelligent child : but, on examination, I find them to be all that can be advanced by many other divines, who are also advocates for the practice of war. *Mr. Barclay* and *Mr. Clarkson*, have answered all these pretended grounds of war, and shewn them to be weak and futile.

Those who are thoroughly impressed with the *purity* and infinite *importance* of the *gospel*, will find too much reason to confess that there are many *Divines* who are not *Christians*, (I speak not here with reference to any particular sect) and many professors who neither possess nor practice pure christianity : and numbers of those who have a measure of sincerity and honesty, are yet not willing to go all the lengths of holiness required by the principles of their high calling ; they are somewhat like the Samaritans, who would worship the God of heaven and Idols also. In short, they are a sort of temporizing, half-bred, mule-christians, who confound and paralyze simple and honest heart-ed professors, give umbrage to the enemies of all righteousness, and, betray the Saviour who in they seem to kiss:

Nor

## THE WARRIOR'S LOOKING GLASS. 167



Nor have some of those who are deservedly reputed good men, failed to contribute their mite towards the diabolical system of war. *Mr. John Wesley* entered so far into the spirit of war, during our hapless contest with America, that he wrote a pamphlet against the Americans, called '*A Calm Address*,' and of course, a justification of the conduct of England in seeking their subjugation. In writing of *this* pamphlet he contradicted the *whole* gospel, and the general tenor of his own life: besides laying himself open to some severe rebuffs from *Dr. Price*, and the *Rev. Caleb Evans*. But who could have expected that he should *sanction* war, who had either written or adopted into his collection of *Hymns*, the following christian-like stanzas:

Messiah, Prince of Peace,  
Where men each other tear,  
Where war is learn'd they must confess,  
Thy kingdom is not there:  
Who, prompted by the foe,  
Delight in human blood,  
Apollyon is their king, we know,  
And Satan is their God.

Page 419.

Likewise the *Rev. John Fletcher* of Madeley, who took *Mr. Wesley* both for his *patron*, and his *pattern*, wrote largely in vindication of *Mr. W's Calm Address*: he also wrote a small Tract entitled THE BIBLE AND THE SWORD, (*shocking compound*) in which he endeavours to prove that

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that war and christianity are consistent with each other ! Now this same Mr. F. has written a book bearing the title of '*An appeal to matter of fact and common sense* ;' in which he enumerates all, or most of the wicked enormities prevalent in the world. Among the rest, as might be expected, he adduces WAR, which he very properly ranks amongst "*The most inhuman sins* :''\* But, for what reason, must have been best known to himself ; he avoids saying *any thing of his own* on this important subject ; instead of which he brings *Voltaire* into the theatre to speak for him.\* Now if *Voltaire* has spoken Mr. F's *own* sentiments, (and it would be highly uncandid to think otherwise) how could he vindicate the American war, and write the *Bible and the Sword* ?

DR. YOUNG has left some noble sentiments against war and ambition, as may be seen in the former part of *this book* ; yet he has written, likewise an *Ocean* and two *Sea pieces*, the tendency of which is not much calculated to repress the spirit of martial men, and allay the fury of ambition.

MR. ADDISON wrote an excellent treatise entitled '*Evidences of Christianity* :' but he wrote also his *Blenheim*, the tendency of which is likely to make more *Marlboro's*, than advocates for *Christianity* !

From these, and such like instances of the weakness and folly of good men, we may see

\* \* Argument 24. Section 3.

that



that the Redeemer's kingdom has often been injured by those in its *own bosom*, even by its defenders and champions! We see too, that "*great men are not always wise*," and that uniformity of character, though an excellency universally admired, is but seldom attained. The deviation of some from christian rectitude, results from a *cowardly* complaisant spirit which will incur no man's displeasure for want of conformity: of others, it is the love of *fame*, and therefore War and Warriors must be panegy-rized, tho' Christ and his peaceable kingdom *bear the shame* of it: and others again make their aberrations from pure religion, for the sake of *worldly pelf*. These are truths which must be acknowledged, and ought to be lamented. But blessed is that disciple of Jesus, the Prince of Peace, who will deny himself of all ungodliness, and all worldly lusts, and maintain his integrity, adorn his profession and be a *child of peace*, in spite of the sanction of example, or the allurements of interest. He that will lose his life in this world shall certainly find it in the world to come.

It must be confessed that the obliquities of good men on the subject of war, have done much harm to the cause of Christ: I believe, far more than is commonly apprehended; for hereby ambition is stimulated, war is patronized and the honest advocates for peace's being an essential part of christianity, are stunned and confounded. Some have said that the admired *Homer*, was the greatest apostle the



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Devil ever had ; because he hath drawn out his characters of the grecian chieftains, engaged in the Trojan war, in such lively colours as to excite the martial spirit in almost all his readers. The character of *Achilles* is so drawn as to have become a model for imitation ; and it is well known that *Alexander the Great*, carried *Homer's Iliad* in his pocket, and was a special admirer of this grecian hero. If this be true, the matchless poet must participate both in the guilt and punishment of that conqueror, who was a *prodigy* for his *madness* and a *scourge* to mankind. *Cæsar of Rome*, probably imitated *Alexander* ; and *Charles the XII. of Sweden*, who was such an intolerable *pest* in his day, it is well known, had *Philip's son* for his *example*. Wherefore the practice of writing Eulogies and songs in praise of generals, and in commemoration, of \* Battles is highly *cenfurable*, and the writers of such things will at length find themselves involved in a degree of guilt which they little apprehended !

Another description of men, who may not improperly be termed *Philosophical Politicians*, have, by their *impious* speculations and axioms, done much mischief to mankind. I shall only adduce one of their wicked positions by way of specimen, which is, "*That war is necessary to prevent an overgrown population in the world.*" These men seem not aware, that they are wholly beside themselves, when they intrude their

• Britannia.

opinions

opinions and interference into the divine Economy. To obtrude our vain whims and idle speculations into human legislation, would be thought *insufferable*; but to interfere in the defection or superflux of mankind, the management of which, belongs entirely to the supreme being, argues a degree of vanity and *presumption* not common even to *bad* men. The rising and setting of the sun, the seasons of the year, the ebbing and flowing of the tides, the proportion of males and females, and the number of inhabitants in the world, and all such things, are and ought to be, subject to the divine government alone. : “*Shall not the judge of all the earth do right,*” without the puny assistance of these pigmy cosmographers? He who makes men, fails not to make also the means of their subsistence. It were to be wished that those who recommend war as a *salutary* measure for the *reduction* of the *world's population*, would make a more *practical* use of their own opinions.

But as these men have but *sorry notions* of God, and perhaps, *no faith* at all in a *superintending providence*, we will reason with them upon their own dear *human* principles. FIRST, then, a *superflux* of mankind supposes that *all* the inhabitable parts of the world are *stocked* with people : but is this the case? certainly not. On the contrary, we are told by some geographers, that it is *not* half peopled, nor ever was :\* certain it is, that there are vast tracts

\* By the labours of geometricians, we are enabled pretty nearly to ascertain the dimensions of our globe ; and ac-  
of

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of land uninhabited ; still more, perhaps, but thinly occupied ; even in *Europe*, which is deemed to be full of inhabitants, there is a great deal of uncultivated ground ; and moreover, it is highly probable that if all land holders were land owners, that the earth would soon *double her increase* ! For the universal monopoly of landed property in some countries, and the systems of vassalage in others, have unnerved the arm of industry, and retarded the increase of the fruits of the earth.

But there is one consideration more, which is as weighty as all the rest put together, and which is, that whenever mankind shall submit themselves to the divine influence and pure precepts of the gospel of peace, and shall, as they ought, make purity of body, and temper-

cording to the most exact calculations, the surface of the earth contains 199 millions, 512 thousand, 595 square miles. The seas and unknown parts, by a measurement of the best maps, contain 160 millions, 522 thousand, and 26 square miles ; and the inhabited parts 38 millions, 990 thousand, 569 square miles, in the following proportion.

Europe contains 4 millions, 456 thousand, and 65 miles ; Asia 10 millions, 768 thousand, 823 ; Africa 9 millions, 654 thousand, 807 ; America 14 millions, 110 thousand, 874.—FERGUSON'S ASTRONOMY.

These calculation's prove, that scarcely a third part of the globe is inhabited.

It has been calculated that there might be at least THREE THOUSAND MILLIONS of men upon the earth at once ; whilst in reality there are no more than one thousand and eighty millions.—STURM'S REFLECTIONS.

GUTHRIE, in his Geography, states the number of the inhabitants of the world lower than Sturm, viz. 953,000,000.

ance,



ance, constituent parts of their religion, then shall they subsist on nearly one half of what is at the present consumed, and withal they shall enjoy more health of body, more peace of mind, clearer intellects and longer life, besides universal peace with all the world.

Thus it appears that there is not, any necessity for *butchering* one part of the *human race* in order to make room and conveniency for the comfortable subsistence of the other !

There is yet another set of men, who, with a few exceptions, ought to rank amongst the vilest of the vile, I mean *News-Printers*. These men have been *accessary* to all the blood that has been shed within the last twenty years, to say nothing of former wars ; they have prophesied *lies* for *hire*, and disseminated *deception* for a *reward*. In plain terms, they have sold themselves to be the *tools* of the enemies of all righteousness ; they have rekindled the dying embers of war, when it would have died away ; they have inflamed ambition, fomented pride, and aggravated party rage ; they have made themselves an abomination to all honest men, and have given discerning philanthropists just reason to question whether the *Press*, with all its boasting, has been a greater *curse* or *blessing* to mankind !

I feel no scruple in asserting, as my own opinion, at least, that had all the *Pulpits* and *Presses* in *Europe*, been occupied by *honest men* and delivered nothing but the truth, during the last hundred years, there would have been no wars for at least ninety years back ! And I believe,  
more-

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moreover, that were they even *now* to make truth their refuge, and abide by principle at the risk of interest, they would soon effect an *universal peace*. SOLOMON says, "*life and death are in the power of the tongue.*" How much more then are *Peace* and *War* in the power of the *Press* and the *Pulpit*, which may be called the two great tongues of the world!

But the advocates for war have one or two arguments which they deem unanswerable: "Suppose," say they, "a foreign foe shall come and invade our territory, with the instruments of war in their hands, must we from motives of piety, suffer our property to be seized, our wives and daughters ravished, and our liberties taken from us?" The answer to this important question, might be speedily given in favour of those who generally ask it, provided there were neither a *God* nor a *Bible*. But warring christendom professes to believe in both; yea, the very term *christendom*, supposes that they believe in *Christ* the Son, as well as in *God* the Father; consequently they must believe in both the *Old* and *New Testaments*, properly called the *Word of God*; and this word they affirm, contains *God's will* towards men, with respect to both faith and practice. Now, what says this word of God? Hear it ye fighting christians! *He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee, In famine he shall redeem thee from death; and in war, from the power of the sword.*" Job v. 19, 20. These comforting words are evidently spoken to those  
who,



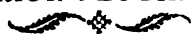
who, by faith and obedience are truly the children of God. “*The name of the Lord is a strong tower : the righteous runneth into it and is safe.*” Prov. xviii. 10. “The name of the Lord,” *here*, implies his power, wisdom, truth, and goodness, into which all truly enlightened christians *run*, in the day of trouble : but *fighting christians* run to *ships* of war, fortresses, cannon, muskets, swords, powder and ball ! “*The Lord is good : he is a strong hold in the day of trouble, and he knoweth them that trust in him.*” Nah. i. 7. “*And who is he that shall harm you if ye be followers of that which is good ?*” i. Pet. iii. 13. These are but a small sample of the innumerable declarations of God’s overruling providence, and of his *promises* in favour of his people : but they are sufficient. Now, these declarations and promises are either *true* or *false*; if they be false, let us not be the dupes of falsehood any longer ; but let us become *free-thinkers*, and adopt such principles and axioms as may best accord with our humour or our interest, or both ; but then, let us not retain the name of christianity while we deny the *thing* ! But if they are true, (and we ought to enter into a serious investigation on a point of such infinite importance) is it not at our peril, that we act according to them, in casting ourselves upon the divine protection, and having by our faith and obedience made the Lord our friend and protector, “*stand still and see the salvation of God ?*” Shall we pretend to be the followers of the *Lamb* and yet imitators of the *wolf* and

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and *tyger*? Shall we call our master the *Prince of Peace*, and still *practice war*? Can we be the disciples of him who is called by the endearing name of *Saviour*, and be ourselves, *destroyers*?

Nor is it of any avail to say, that there is no instance on record in history, where God has preserved a nation in a miraculous manner. This is not true; but if it were, it would prove nothing, unless we could first prove that there have been whole nations living in the fear of God. Let such a nation be pointed out, and then let it be shewn that God has suffered them to become a prey to their enemies! Since the world began, such an instance cannot be found. The case of *Nineveh*, proves the very reverse. The dealings of the Divine Being with nations, may also be seen in the xxviii. chapter of *Deuteronomy*. And with regard to things purely moral, *God is the same, yesterday, to day, and for ever*.

Neither can it be admitted as a sufficient plea for the justification of war, "that other people will take up arms if I don't; and therefore, tho' I believe war to be *wicked* yet I cannot renounce it till others do so, or, 'till all be in a mind, to do it together."—Now the question here, is, will the Almighty be satisfied with such a plea; for if he will not, we need not enquire at the mouths of men to ascertain their opinion. That he will *not*, we may learn from every part of his word: "*every man*," says God, "*shall die for his own iniquity*." And tho' submission



submission to the *laws of men* be indispensable to the well-being of human society, yet submission to the *highest laws* and authorities *on earth* is to be *denied* in matters clearly immoral.

Did not the three *Hebrew* children say to the great *Nebuchadnezzar* in reference to his commandments for the worship of his golden Image, "*We care not to obey thee in this matter O King.*"

They did not conform to custom, 'till all the rest were brought over to their opinion! Neither did *Daniel* seek to purchase his peace at the expence of his piety and his *conscience*. And why did the primitive and more recent Martyrs burn and bleed? Was it not for *refusing* to submit to the laws of their country and the customs of the world? A good conscience is not (like many other things) always to be had at the same price; sometimes it may be had at the ordinary price of a renunciation of self and the world; but at other times the market runs higher, and a man must pay down for it a good *name*, worldly *interest*, personal *liberty*, and even *life itself*: and they who will not take Christ upon *these* terms are not worthy of him! The three Hebrews went to the flames rather than perform an act of Idolatry; and ought not we to endure privations or death, rather than commit murder? Is the commission of *murder* a less crime than the action of *idolatry*?

I frequently hear christians speaking of, and wishing for, the days of *universal peace*, and the *fulfillment of the gospel*; but they lay down *no data* for the accomplishment of this desirable æra,

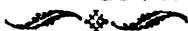


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except the common place one, which is brought in on all occasions, and to serve all purposes, namely, "*That it shall come to pass when it shall please God.*" Now, it is evident, at least to those who will watch the divine œconomy, that God in his moral government of the world, delights to work by human agency, and takes pleasure in giving mankind opportunities of acting for his glory, and working for their own recompence. And it is my opinion, that the long looked for, and long wished for *Universal Peace* will originate in the breast of some *pious individual*, who will have the grace and the wisdom, to devise a plan and hoist a standard of *PEACE*: God's Holy Spirit falling in with the design, will set his seal to the grand enterprize, and then it will prevail, by degrees, in spite of the gates of Hell !

Great part of the wickedness that prevails in the world descends from the *greatest* to the *least*; from men of *rank* and power to those of *low degree*; but it is very probable, that whenever mankind shall form themselves into societies for the establishment of that kingdom, in which *swords* shall be beat into *ploughshares*, and *spears* into *pruning-hooks*, that great men will be the principal opposers of the glorious work; especially the opposition may be expected from *Generals, Admirals, Contractors, Agents*, and such like; and many of the advocates for *Christ's peaceful reign* may look for severe treatment from their wicked hands. For, as *christianity* was first planted in much opposition and blood, so  
it



it may be that *Christ's kingdom*, which we daily pray for in the *Lord's prayer*, and which can certainly be no other than a kingdom of *universal peace*, may be ushered into the world by severities and bloodshed, since it can hardly be supposed that the Devil and his agents, will suffer the introduction of so much happiness as that state embraces, without having "great wrath," and exciting unprecedented commotions, and bringing its first advocates under great afflictions! But, blessed and holy is he that hath part in this first resurrection of the christian world from the Anti-christian spirit and practice of war! And, let all the sons of peace say *Amen!*

: Another of the pleas for war is PATRIOTISM: which is defined, "*A love of one's country.*" There are few words, in the whole compass of language, more abused than this: however, Statesmen, and Naval and Military commanders have profited by it, for, wherever they *feel* an interest they generally *see* a duty. But christians are not to "think the same things, and speak the same things" with such characters; they have a "*more sure word,*" for both faith and practice. Christ, from whom christians are denominated, gave no sanction to *Patriotism*,\* neither in his doctrines nor his practical example, for he healed the Roman Centurion's servant, and granted the request of the Syro-phœ-

\* Vide Soame Jennings's View of the internal Evidence of Christianity.

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nician woman, besides bestowing superior encomiums on their faith; and when going to leave the world, he commissioned his disciples *to go and preach the gospel to every creature!*

But if it were commendable for men to die for *their country*, it ought even then to be confined to those who have a country to die for: I mean those who possess merchandise or landed property; for, what consummate folly it must be for poor men who have not the breadth of their foot of land, in all the world, nor even the value of that, to lose, or even risk their lives for any country. If men will fight for this world's goods, it is but reason that they who *possess* them should *fight* for them!

But, let us, for argument's sake, admit that a man ought to bear arms and fight for his country; then, of course, the man must abide in his own land, and never cross its boundaries. Now, even this principle acted upon, would entirely abrogate war. But, can an Englishman fight at *Seringapatam* in Asia, at the *Cape of Good Hope* in Africa, at *Buenos Ayres* in America, and at *Copenhagen* in Europe, and yet fight in defence of his country? If so, then *the whole world is the Englishman's country*, and all his *countrymen* are his enemies!

It is said, however, that *the Poor Man*, when a soldier, *fight*s for his wife and children, and his liberty. To this I answer, in the first place, that many take up arms who have neither wife nor children, and if they had, I think they might render them much more service by *working* for them,

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them, than *fighting* for them : and as to the poor man's liberties, all that he can expect in any nation in Europe which keeps a standing army, and is generally in a state of warfare, is, hard labour and high taxation, with implicit submission to all the sad variety of privations and burdens. Now this kind of *liberty* any man may find under the dominion of their *serene* Majesties, the *Dey of Algiers* and the *Emperor of Morocco* !

Die for thy country ?—Thou romantic fool !  
Seize, seize the plank thyself, and let her  
sink :

Thy country ! what to thee ? The *Godhead*,  
what ?

(I speak with awe !) though he should bid  
thee bleed ?

If, with thy blood, thy *final* hope is spilt,  
Nor can Omnipotence reward the blow,  
Be deaf ; preserve thy being ; disobey.\*

Should a man lose a *leg* in fighting for his country, his country may make up the loss by buying him a *wooden* one, at least he will be permitted to buy one for himself ; or, should he return from an *Egyptian Expedition* with the *loss of his eyes*, he may be permitted to make up the deficiencies of a *scanty pension* by *arguing* with a *dog* and a *string* : but suppose a man should lose his life, (no extravagant sup-

\* Young's Night thoughts. N. VII.

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position certainly) who shall repair or recompence that loss? But, more than all these, suppose a man should lose his immortal soul? In what language, and and by what comparison shall we estimate its value? "What shall a man give in exchange for his soul?" Since, then, it is not in the power of a whole world to retrieve a lost soul, is it not wisdom in a living soul to refuse to risk its loss for any temporal thing in the universe? Here, if you please, *Reasons of State* must give way to the tremendous concerns of eternity. No truly wise man will give himself up to death or the chance of death, for any consideration whatever, except that for which the apostles and the martyrs died, which was, the truth, or in other words, for *Christ* and his *Gospel's* sake. Wherefore, those rulers of nations, who have made such notorious and horrid havoc amongst their people through their damnable pride, and almost incessant wars, will have a dreadful account to give before the judge of quick and dead, at his awful tribunal, in the great and terrible day of God Almighty, when God himself shall *make inquisition for blood*, and shall reward every man, and every *warrior*, and every *abettor of war*, according to the deeds done in the body. If evil thoughts unrepented of, shall be punished at that *all-searching day*, what will become of the devastators of provinces and the butchers of human-kind?

WAR, besides destroying such incalculable numbers of human beings, greatly depraves and im-

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*immoralizes*, not to say † *brutalizes*, almost all that are engaged in it : civilization is stopped, and even put back, by the cruelties and atrocities inseparable from its very existence.\* Young men in the army, who ought to have been learning literature, science and piety, are learning to manœuvre, murder and plunder ; and should they be fortunate enough to return to their native places, they too frequently bring with them corrupt morals and vicious habits, both of which are contagious and destructive. But, independant of the vices of military men, war checks, if not destroys literature, science

† The Scythians, according to Herodotus, Lib. IV. after scalping their enemies, dressed the skin like leather, and used it as a towel ; and whoever had the most of those towels was most esteemed among them. So much had martial bravery, in that nation, as well as in many others, destroyed the sentiments of humanity ; a virtue surely much more useful and engaging. HUME'S ESSAYS, Vol. II. Sect. VII.

ZISCA, a Bohemian captain, and a great warrior, bequeathed HIS SKIN, when he died, to be made into a Drum-head for the service of the war !

*Marshall's discourse entitled Curse Merex.* p. 52.

\* Some of the ruling men in America, during their late contest with Great Britain, notwithstanding they exerted all their influence in exciting their countrymen to take up arms in defence of independence, had philosophy enough to discern, and candour sufficient to acknowledge that their country LOST A CENTURY IN CIVILIZATION by that war. We hope they were mistaken, with regard to the degree of the evil ; but as to the principle in a general point of view, they were certainly right.

and

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and civilization, among all the nations implicated in it : for, in consequence of the manifold privations, added to the actual outrages which it induces, every comfort and blandishment of human life, civil, social, moral and refined, is paralyzed, blasted or annihilated.

Another of the evils of war, is, *the enormous weight of taxation which it lays even upon those nations who affect to gain victories and make conquests.\** This, indeed, is a punishment justly due to all those countries who delight in it. But there is, if possible, a still more lamentable evil, *within this evil*, which is, that the principal promoters of war in every nation, are profited by it, and shine in wealth dignities and titles, whilst the rest of the people who are either indifferent, or utterly averse to it, are compelled to sacrifice, not only the superfluities, but even the necessaries of life, *to maintain a quarrel which they never made, and to abet a system of destruction which is an abomination to them.*

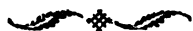
The distress occasioned in countries where war is carried on, is almost indescribable. The farmer's and the cottager's houses are often ransacked, and not uncommonly burnt ; their money provisions, apparel, and cattle, are taken

- \* Thy rack'd inhabitants repine, complain,  
Tax'd till the brow of labour sweats in vain ;  
War lays a burthen on the reeling state,  
And peace does nothing to relieve the weight ;  
Successive loads succeeding broils impose,  
And fighting millions prophecy the close.

*Cowper's Expatriation.*

away ;

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away ; and for the poor sufferers there is no recompence. Nor is it much better in *cities* ; nay, sometimes in case of sieges, it is much worse ; for in these cases, the peaceable inhabitants have soldiers quartered upon them, and their *houses* turned into *barracks* ; besides being exposed to shots and shells, massacre, ravishments, epidemical diseases and famine.\*

There is another evil resulting from war, which I think is not unworthy of public notice, and which is, *the distresses of the wives and parents of many soldiers*. Alas ! How many *parents*, *wives* and *widows*, are, at this moment, in bitterness of soul, for want of their husbands or their sons ? Let those who wish to form a slender idea of the afflictions in question, repair to the rendezvous of some *recruiting serjeants*, who are not improperly called *crimps* ; and, who are generally as devoid of

\* The city of ULM in Germany can bear woeful testimony to these truths, from recent experience. I think it was asserted in the public prints, that this city contains but about fifteen thousand inhabitants. And yet, the number of Austrian, French, and other troops quartered in it from the 10th September 1805, to the 15th November 1806, amounted as follows.

|                                 |           |           |
|---------------------------------|-----------|-----------|
| Generals                        | - - - - - | 1,938     |
| Staff Officers                  | - - - - - | 18,117    |
| Officers in General             | - - - - - | 110,272   |
| Members of Administration       | - - - - - | 11,227    |
| Private Soldiers                | - - - - - | 1,115,821 |
| Total                           |           | 1,257,875 |
| Besides Horses to the amount of | - - - - - | 298,494   |

Leicester Journal, Jan. 9. 1807.

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commiseration and moral principle, as the Devil himself could wish them, and they will see in the course of a day or two, especially a *market*, or a *fair day* or two, fathers, mothers and wives, besides brothers and sisters, all grieving and many of them weeping after those who have got under the *magic touch* of an *enchanted shilling*; or, what may be far worse, they are sorrowing for such as have *passed the gulph*, that is, have taken an *oath* that they will *kill or be killed*, without asking any questions who are their enemies, and, for what reason. Having done this, the next scene of their lives is to be cloathed like fools, after which they learn the *art and mystery* of *Devils*, who were *murderers from the beginning*. Now, is it a small matter that so many of our fellow creatures should have the bitter cup of life made still more bitter by the diabolical passions and practices of men who live in rioting and delight in war? But these sufferers are generally poor! and this is reason sufficient why their tears should be unseen, and their sighs unregarded. How often have I known poor wives and mothers pawn their necessary cloathing to redeem their husbands or their sons from the gripe of a *rascally unrelenting crimp*! O heavens! what hardships are poor men doomed to: with great labour and much anxiety they bring up their sons to manhood, and then very reasonably expect some requital for all their pains; but, no: —an *unprincipled fellow* called a *recruiting serjeant*, or indeed any of his gang, can in a single moment



*moment*, and with the bare touch of current coin, blast all the views of an affectionate father, and even break the heart of a tender mother ! On the other hand there are many men in the army, whose dispositions are so averse to a military life, that they pine away and die through grief, and with longing to return to their friends and their homes. These poor creatures are *often* unknown and *always* unregarded. But, maugre all the *articles of war* in the world, and all the opinions of *Courts Martial*, even allowing them *more* than their due, namely, *that war is lawful*, yet, there can be no reason assigned why men should be compelled to pine and grieve away their time and their lives in a profession into which they have probably been cajoled, and for which they have neither genius nor inclination. In all other callings it is allowed for young men to go for a few weeks at least a *liking* ; but the *soldier's trade*, though men so commonly follow it to their *livcs' end*, does not admit of this indulgence. Perhaps it is wisely foreseen that the granting of this would ruin the trade. It is no difficult matter to ascertain the discontent and despondency which prevail in the army ; the number of *deserters* annually, is sufficient to silence all contradiction on this subject.

In the year 1805 the number of deserters from the English army, was 7,081.

In the year 1806 the number was 5,425.\*

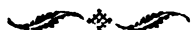
\* Copied from the *Statesman* (Newspaper) for Thursday February 26, 1807.

*The*

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*The practice of impressing seamen is another of the disgraceful and anti-christian effects of war. This practice is so utterly repugnant to every idea which men have of justice and liberty, that the veriest clown upon earth feels his bosom burn with resentment upon the mere recital of it; and, if there can be a people any where found, who can hear of the impressing of men without feeling emotions of indignation, they are themselves a standing proof to the world that familiarity with oppression will take away the enormity of it, and that they are either now enslaved, or on the point of being so. This is a species of oppression that falls solely upon poor men; for, if a rich man, or a rich man's son should be impressed, he is released the instant his circumstances are known, and an apology made with a scrape and a bow, for the unlucky MISTAKE. O poverty! thou art the unpardonable offence! Thou art a crime against all laws, made, making, and to make! Thou hast neither rights, charters, immunities nor liberties! 'Tis thine to build the gallant bark and traverse the faithless ocean to distant lands and different climes, to bring home the luxuries of life; 'tis thine to plant the vineyard and cultivate the field; to raise the homely cot and stately dome; to ply the sickly trade, and minister to all the comforts of human life. Yet, after all, the CRIME of being POOR, shall make thee scorned, friendless, and often unprotected, and exposed to loss of liberty, limbs and life!*

The conduct of News Printers, in reference to



to the practice of impressing seamen and others, is alone, a keen satire on the boasted liberties of mankind. How often do we see it announced, in a style of the utmost indifference, that, "*a very hot impress took place here last night, when government picked up many useful hands.*" And yet, these *News Printers* would have us believe that they are the *Palladiums* of the constitution, and the *guardians* of public liberty!

But the practice of Manstealing is condemned by a *higher* authority than any upon earth; by the law of *Moses* the *Manstealer* was to be put to death: *Exod. xxi. 16.* And *St. Paul* ranks *menstealers* amongst murderers of fathers, murderers of mothers, whore-mongers, sodomites and perjured persons. *i. Tim. i. 9, 10.* Now, if manstealing ever was morally wrong, it is so now, and ever will be. Moral principles, or those fundamental truths which exist in the very reason and fitness of things, and on which all laws and moral actions ought to be founded, are as permanent as the throne of omnipotence itself; and this kind of *truth*, tho' infinitely more interesting to mankind than all philosophy and science, is yet the most stubborn and inflexible; it will neither yield to the customs of the world, the humours or interests of men, nor even to the *reasons of state*. A Russian *Ukase*, a French *Edict* or an English *Proclamation*, can never nullify the immutable obligations of morality. In matters of mere human prudence, both governments and individuals may shift for themselves, but in cases purely

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moral, woe unto *that man* or that *government* that dare put forth their hands to sin. Now, man-stealing, is so repugnant to every sentiment of equity and humanity in the breast of man, (and pure nature never lies,) so plainly forbidden in the Bible, and so clearly opposed to the meek and heavenly spirit of the Gospel, that he must have a Hottentot's head or a Man-stealer's heart, that would even attempt it's justification.

I am aware that some persons will pretend to make a wide difference betwixt *Manstealing* and *Impressing*, alledging, that manstealers stole in order to keep or sell, for life, but impressed men are always liberated at the conclusion of war. So far this is true: but impressed men are *compelled* into a service for which they have a great *aversion*, are obliged to serve for *less* than *half* the wages they could obtain elsewhere, and, very frequently, they lose their limbs or their lives: and how much is this better than being stolen and sold?

It were to be wished that governments could be persuaded that "righteousness *exalteth* a nation, but that sin is a *reproach* to any people." Would they but examine the bible, they would find that nothing provoked the Lord to anger and vengeance, against nations, families and individuals, so much as the oppression of the poor. Idolatry, unrighteous dealings and grinding the faces of the poor, were the principal crimes that drew down the judgments of heaven upon the fallen nations in *Bible-History*:  
and



and the terms of reconciliation which God generally proposed were, "to put away lying vanities, that is, Idols; to judge the fatherless, plead for the widow, and let the captive go free." Now, that which pleased the Lord anciently will please him now, for "he changeth not," but is "the same yesterday, to-day and for ever."

Another of the manifold evils of war, is, the system of robbery and destruction, which the belligerent parties reciprocally practice upon the seas, by *privateering* and otherwise; for, to say nothing of the murder that is commonly *added* to the plunder, it must prove extremely ruinous. A ship frequently contains property to a great amount, and therefore, its capture must be severely felt, even where it is not attended with utter ruin. But this iniquitous practice is still more deplorable, on account of its commonly affecting *peaceable people*, who have neither heart nor hand in warfare, and whose sentiment it is to deprecate *all* wars. If the *losses* sustained by sea robberies were always to fall on the authors and abettors of war, it would be matter of *joy* rather than regret, and we might soon expect a plan to be laid down for a *universal* and *permanent peace*! Nor do the mischiefs of sea robbing subside when war terminates; for men, who have been for several years together, living by violence and plunder, and have sometimes *earned* fifty or an hundred pounds in half an hour, will hardly *submit to work* twelve hours for a *few shillings*!

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Wherefore, some of these disciples who have got their *education* in time of *war*, make excellent *housebreakers* and *highwaymen* in time of *peace* !

WARRIORS are a nuisance to the world, even in time of peace ; for they spend the prime of their lives either in *idleness*, or in learning *mischief* and *murder*, which is much worse ; besides consuming the bread that others have earned, and wearing the clothing which themselves never laboured to produce. Let a man of mere common sense, be brought from a country where soldiers are not in being, and let him see a regiment parade all in a row, and face to the right and left ; and wheel, and form a straight line again ; then learn to prime and load, and fix their bayonets, &c. &c. then let him observe these soldiers spend the rest of the day ; some betaking themselves to cleaning of gaiters, and buttons, and muskets ; others to combing and tying each other's hair, and daubing their heads with soap or tallow, and then with flour. Others of them to mounting guard and placing centinels to take care, generally, where no care is wanted. Others, again, to playing at cards, or cribbage, or drinking, or talking all manner of profaneness. Then, let him behold Dragoon soldiers spend much of their time in currying and brushing, in combing the manes and clipping the tails of idle horses, which are daily eating the children's bread, and are kept for the sole purpose of *destroying mankind and devastating the world.*

Would

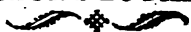
Would he not exclaim, and is it thus that rational beings are spending their precious time? beings who are to give an account of the deeds done in the body; and who are sent into the world (*not* to clean muskets and clip horses' tails, but) to learn *wisdom* and practice *holiness*?"

*Celibacy*, is another of the pernicious effects resulting from the profession of a soldier. The situation of a military man renders marriage almost impracticable, at least an imprudent step: wherefore, we find the greatest part of these men are batchelors from necessity. But whatever constraints political systems and human devices may force upon men, the bent of nature cannot easily be changed; the propensity remains even when the power is gone: hence the soldier, who is but too frequently devoid of religion, often adds the enormous sin of *debauchery*,\* to those of murder and plunder. As to commissioned officers, many of them are in times of peace, through idleness and fulness of bread, a sort of *Licensed Gallants*, ranging about almost where they please, "*flown with insolence and wine*," robbing wives of their *virtue*

\* A soldier going into a shop in Manchester, one evening, to purchase some trifling article, was addressed by the shop owner, with, 'well, what they are going to send your Regiment away to-morrow, I hear;' 'yes,' replied the soldier, with much more truth than modesty, 'We are going away, but we shall leave you three Regiments in our stead.' 'What Regiments are they, pray?' 'Why a Regiment of *W\*\*\*\*s*, a Regiment of *Cuckolds*, and a Regiment of *Bastards*!'



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and bereaving maids of their *innocence*. Let not this language be thought too severe, for, I have seen more of this description of men than falls to the lot of many to witness. Besides, as a sort of popular proof, of what I have advanced, I advert to the judicial trials that have taken place within the last twenty years, for *Crim. Con.*, and, it will be seen in a moment, that *military* men have had more than their proportionate share in the guilt of them.

I have often wondered that those Gentlemen who have *money* enough to purchase a *commission*, have not *wisdom* enough to prefer a *domestic* and *philosophic* life. The study of the works and word of God, afford unknown delights, even in this world, and in the world to come life everlasting. What hair-brained madness then must it be, to pay down a large sum of money for a piece of paper called a *commission*, and which confers no higher a prerogative on the possessor than that of a power to kill or be killed, or to "*seek the bubble reputation even in the cannon's mouth.*" Very few commissioned officers come to be Generals, for in times of peace there is a general stillness in regard to promotions, and in time of war the many promotions which take place among officers, arise from the *slaughter* made of them ; and it is well known that *officers* are more the *objects of destruction* in the field of battle, if known, than private soldiers ; and, if they do not go to the field of battle when called, they are disgraced and contemned.

Finally ;



Finally ; there is another evil inseperable from war, which is worse than all the rest ; namely, *that war begets war !* In the natural world, whether animate or inanimate, we observe every thing to beget or produce it's own likeness. Now, as it is in the natural, so it is in the moral world ; Love begets love ; kindness begets kindness ; and sympathy awakens sympathy : On the contrary, *Pride, Avarice* and *Revenge*, which are the fundamental principles of all wars without exception, beget their likenesses respectively ; or, sometimes the pride or avarice of one nation begets wrath and revenge in another. Nor is the termination of a war any proof of the subsiding of these diabolical passions. It is incapacity for war, and *not* the love of peace, that favours the world with the short intervals of tranquility, which it sometimes enjoys. If *reasons* for war might be admitted, then, there are *almost invariably* more and more reasons as the war goes on, for its continuance ; and that nation which pretends to have *one* poor reason for entering into a war, may, at length, be compelled to *make peace*, when it has *twenty* better reasons for going on with it. It appears like a retaliation of the Divine Providence, on the "*destroyers of the earth,*" that every war should, *Phoenix-like*, leave in it's ashes an embryo for another. For, let us suppose a Prince to be successful in his wars, or to have had a successful predecessor, then, this Prince imagines he must do some great thing, in order to keep up the dignity of his *illustrious* family, and to excite the admiration  
of

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of all the world; and, in the estimation of Princes, a *great thing*, is a *great war*! On the other hand, if a Prince or his ancestors, have been unfortunate, and have lost either honour or territory by past wars, he must retrieve lost honour and reconquer lost possessions, and these are *very good reasons* for involving both his own and some other nation or nations, in all the horrors of carnage and devastation. Thus we see that wars may and do *beget*, but never did, nor ever can *destroy* the *reasons* for war!

These observations are amply justified by recent events. In the year 1793 the English ministry had their *reasons* for entering into a war-like confederation with the continental powers, against France; what those *reasons* were I am not competent to say; but those who knew them and acted upon them, must answer for all the consequences resulting from their activity, at the peril of their souls! However, the year 1801, brought with it some *reasons* for a general Peace; and all the world seemed to rejoice. But, only two years elapsed before it was discovered that the recent war had left in its consequences both *more* and *better reasons* than ever were known before, for the recommencement of hostilities; accordingly, war was again proclaimed in the year 1803. Among other *reasons* alledged in justification of it, were, the "*ambition, and views of agrandizement, together with the undue influence of the rulers of France.*" We will suppose, then, that these allegations were true. Now, has the late five years war, which has been wholly unprecedented for carnage



nage, distress and national ruin, rectified any of these alledged wrongs? Can the English Ministry and their Continental Confederates now say, "we have seen of the travail of our souls and are satisfied?" Nay, is it not notorious to all the world that if ever they had *one* just reason for entering upon the present war, they have now a *thousand* for its continuance; and that now, when the *reasons* for war are at their summit, the prospect of success by war, is for ever at an end?

The *balance of power*, is also an old and stale pretext for war: but it is now needless to hold up this chimera to ridicule; the present posture of Europe is a sufficient caveat against all that can be said in its justification. For the last eighteen years we have seen the scale-beam vacillating many times, but at length the great *Scale-men* of Europe, have contrived to shove nearly all the world into one end, while the other scale is "mounted up aloft and kicks the beam!"

But, I cannot conclude, with satisfaction to myself, without giving a *general sketch* of the christian world.—Now, I suppose myself suspended in the air, in a *Lunardian Chariot*, and, hovering over that part of the world commonly called *christendom*. I look down—and what do I see?—I see, in the first place, a description of men called *Ambassadors*, who have kissed the *Bible*, to prove that they are *christians*: these men are going from nation to nation, and from court to court, "*playing the game of faces*," intriguing,



triguing, bartering, and bargaining for armies to take the field, and fleets to range the seas, and for loans and subsidies, in order that they may, in the true spirit of *brotherly love*, alias *kingly love*, let loose the dogs of war, and murder and plunder, among those of their neighbours who have the least power, and generally the most innocence.—I see thousands and tens of thousands of *christians*, taking oaths upon a book called the *Bible*, that they will consign themselves over to act quite contrary to the spirit and whole design of the book they swear by !—I see whole *armies* of *christians*, and fleets manned with *christians*, doing *nothing* which their religion *enjoins*, but *every thing* that it *forbids* !—I look and see the motley appearance of christendom ; where, on the one hand are churches and chapels erected, on purpose to proclaim peace on earth, and be emblems of heaven ; and on the other hand, barracks, encampments, *fortresses*, and fleets, the harbingers of murder, and the emblems of hell !—I see some *christians* go to one of those edifices called churches, and I hear them say in a solemn tone “ *Rebuke the company of spearmen,—scatter thou the people that delight in war.*” Psalm lxxviii. 30. These *christians* return home without any signs of remorse or designs of reformation, tho’ they subsist solely by making *drums* and *trumpets* : instruments exclusively used not to *scatter* but to *collect* those that delight in war !—I behold many other *christians* whose daily employments are to make Gunpowder, Muskets, Bayonets,



nets, Pikes, Swords, Cannon, Mortars, Shots, Shells, Carcasses, and even *Mr. Congreve's divine* invention, *Pyro-technic Rockets*, go to church, and with a sanctimonious face and cadence, exclaim, in the presence of God, of Angels, and of men, "*That it may please thee to give to all nations unity, peace and concord;*" and to give further solemnity to the pious petition, they very properly add, "*We beseech thee to hear us, good Lord.*"

Come hither, old SATAN, old *Murtherer*, and I will do by thee as thou once didst by a better than me: I will take thee, in turn, into "an exceeding great and high mountain, and I will shew thee all the kingdoms of this *christian* world and the glory of them." On to which of the high mountains shall we go; the Alps, the Andes, Caucasus or Teneriff? Perhaps it would please thy infernal majesty best to go on to the summit of Mount *Ætna* or *Vesuvius*, at least it would suit thy character more, if it did not agree with thy humour better. But, the last of these, being nearest to the seat of *Infallibility* and the *christian* world, we will take this burning mountain for our observatory.—Now, SATAN, look down upon *christendom*, and behold the motley group; Bibles, Swords—Churches, Barracks—Chapels, Fortresses—Ministers of peace in black, and men of war in red and blue—a *few* men who act as *Saviours*; millions of men whose sole business is to systematize and practice the destruction of men and the accommodations of life.—Many books which inculcate the spirit and practice of peace; and others that teach  
with

with great display of science, the art of *mis-*chief and war.—The true *Sons of Peace* lightly esteemed, obscure, neglected and scorned.—The *Heròs of Murder* and Plunder, exalted, extolled, honoured, pensioned and *immortalized by Statues and Monuments!*—Behold, Satan, the millions of habitations now in *christendom*, with at least, one instrument of murder in them, respectively; instruments made for the express purpose of *killing mankind!* Behold, Satan, how many *christians* there are who know *how to fight*, but not how to *pray!* Who know how to *destroy*, but not how to *forgive!* Behold, Satan, the universal distress that pervades *christendom* at this moment, and let it rejoice thine heart to reflect, that it is neither *God* nor *good men* that have had any share in these general calamities; but that it is thyself, in conjunction with *anti-christian christians*, who have brought all these evils among mankind.

Now, Satan, all the kingdoms of this world and the glory of them, will I give thee, and fall down and worship thee into the bargain, if thou wilt shew me *one kingdom of real christians!*

But, Satan, as I have detained thee from thy *christian* friends so long, I cannot, consistent with the laws of equity, dismiss thee, without giving thee some acknowledgements of distinction: and when I contemplate on the general spirit and practice of mankind, I am constrained to renew thy charter, and to acknowledge, that as thou hast long been, so thou art, even now—*THE PRINCE OF THIS WORLD!*

G. BEAUMONT.

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NATIONAL DEBT:

OR THE

ENGLISHMAN'S READING MADE UN-EASY.

QUESTION 1. Assuming the National Debt, at 700,000,000 Pounds sterling, for the sake of a round number, how much would it weigh in one pound Bank of England Notes, at 512 to the pound?

ANSWER. 61 Tons, 17 hundred weight, 2 quarters and ten pounds.

Q. 2. If the whole were in one pound Bank of England Notes, how large a space would they cover, if pasted or laid as close to each other as possible?

A. 4316½ square acres, equal to 6½ square miles.

N.B...A *note* measures 7.6 by 4.6, equal 37.6 square inches.

Q. 3. If the whole were in Guineas, (each one inch in breadth), and laid in a line close to each other, what would be the extent?

A. 10,521 miles, 558 yards, 1 foot, 6 inches.

Q. 4. If the whole were in shillings, (each being one inch,) how far would they extend in length?

A. 220,959 miles, 1048 yards, 2 feet, 8 inches, which is equal to eight times round the earth, 20655 miles, 1048 yards, 2 feet, 8 inches over: or nearly nine times the circumference of the globe.

N.B....The earth's circumference is 25,038 miles.

Q. 5. If the whole debt were in Penny-pieces of the thickest sort (each being 1.67 inch diameter) and laid, in like manner, in a line, what would be the extent?

A. 4,162,878 miles, 1386½ yards;—or, in o-



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### NAVAL SKETCH.

BUT few persons are capable of estimating the enormous expence of wealth as well as of blood, attending war. The following estimates from Fleunsted's *Tablet of Memory*, (1807), may serve as a cue to more extensive investigation.

"A first rate man of war requires about 60,000 cubic feet of timber; and uses 180,000lb. of rough hemp in the cordage and sails for it. The ground on which the timber for a 74 gun ship would require to grow, would be 14 acres. It requires 3,000 loads of timber, each load containing 50 cubical feet. 1,500 well grown trees, of 2 loads each, will cover 14 acres at 20 feet asunder. 3,000 loads of rough oak at 2s. per foot, or £5. per load, will cost £1500."

'Tis only a few weeks since the Traveller (a London Paper) informed us that the Royal Navy consisted of *one thousand one hundred and eleven* ships of war, including all rates. To build and uphold such a fleet, who can properly estimate the expence of wood and hemp only? Besides all other articles which could not easily be enumerated. And all this for what? Certainly not for *Christ's* sake!

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✍ The following Note was intended for the foot of Page 170, but was omitted.

\* *Britannia rules the waves.* This is a kind of *National song*, and is frequently sung at *Theatres* and *Grand Dinners*, and especially on the arrival of what is called *good news*, that is *merciless news*. Now suppose the French or any other nation, had such a song, Englishmen would feel their pride wounded, and would think themselves justified in taking offence at it; and is not human nature the same on both sides of the water; or can that conduct be right in England which would be wrong in France? Several other European nations have ruled the waves in their days respectively. All the nations in the world especially Maritime nations, have an equal right to *range the waves*, but it is tyranny and injustice in any to arrogate to themselves the exclusive privilege of *ruled* them. There have been wars that have arisen from smaller offences, than might be deduced from this arrogant and insulting song. But supposing it to be true in fact that we do rule the waves, and we have not *wisdom* enough to hold our peace, yet we ought to sacrifice our *vanity* from *policy* and *interest*, and enjoy our exclusive advantage without *making a Song* of it!

**Finis.**

J. Crome,  
Printer, Sheffield.

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